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Concert Manager Restored Music Relations Of U.S. And Germany

André Mertens, aged fifty-nine years, board chairman of Columbia Artists Management, Inc., and internationally known concert manager, died in Baden, near Zurich, Switzerland, of complications following an injury sustained in a fall at Hamburg, Germany recently.

Mr. Mertens, a concert manager for 40 years, was a key figure in re-establishing musical relations between the United States and Austria and Germany after World War II, says the New York Times. Despite criticism from many American groups, he brought pianist Walter Gieseking to the United States in the early 1950s and directed the 1955 American tour of the Berlin Philharmonic. Both tours were successful, and many German and Austrian soloists and orchestras have toured the U. S. since then.

At the time of his death, Mr. Mertens was associated with the sopranos, Leontyne Price, Renata Tebaldi, and Irmgard Sefried, contralto Maureen Forrester; tenors, Leopold Simoneau and Ferruccio Tagliavini; baritones, Gerard Souzay and William Warfield; and leading pianists, violinists and conductors, including Karl Boehm and Herbert von Karajan.

In the past musical season, he introduced the NDR Symphony Orchestra of Hamburg, and arranged a 1964 tour for the Vienna Symphony Orchestra. Shortly before his death, he completed arrangements for the first American tour of the Lippizaner horses of the Spanish Riding School in Vienna. He brought many young European and American artists to the attention of major concert audiences and assisted in advancing their careers.

Born in Elberfeld, Germany, he was educated at College Royal Francais and the Sternsche Conservatory, Berlin. He joined the family concert management firm in 1923 and became director of the opera division of the State Ministry of Fine Arts in 1929.

The rise of Hitler and the Nazi party involved him in immediate conflict with the new regime and he moved to Vienna as European representative of Columbia Concerts, now known as Columbia Artists Management, says the New York Times. When the Nazis invaded Austria, he fled to Paris, then moved to New York after the German invasion of France.

During his years in Europe, he managed operas, festivals, and individual artists, being associated with Richard Strauss, Wilhelm Furtwaengler, Otto Klemperer, Bruno Walter, George Szell and Joseph Krips. He brought the Vienna Choir Boys and Trapp Family Singers to America; and introduced Richard Crooks, Lawrence Tibbett, and Grace Moore to European audiences.

(Continued on Page Nine)

Surveys Show Marked Job Agency Bias Despite Laws

Surveys in six major American cities indicate that a big majority of employment agencies will accept orders to fill jobs discriminating against Jews, Catholics and Negroes, it was reported by the American Jewish Congress, says the New York Times, as a result of inquiries to 385 private employment agencies in Los Angeles, San Francisco, Chicago, Boston, Detroit and Philadelphia.

Despite anti-discrimination laws in force in all of the states involved, the Congress reported, more than ninety per cent of the agencies agreed to try to fill requests for a "white Protestant stenographer."

Earlier similar surveys of New York City agencies showed willingness to fill discriminatory job orders ranging from a high 83.4 per cent in 1948, one year after the State Fair Employment Law went into effect, to a low of 64.2 per cent in 1949. In 1958, the last time New York was surveyed, 72.2 per cent of the agencies which were sampled, accepted such biased job descriptions.

"It seems clear that the vast majority of job agencies in states with fair employment laws are prepared to ignore the requirements of those laws to accommodate prospective clients," Ephraim London, chairman of the Commission on Law and Social Action of the Congress, said.

"They are willing to take discriminatory orders over the telephone even from total strangers," he said. "The fact that the agencies accepted the order without even commenting on its illegality further indicates that requests specifying job applicants of particular races and religions are placed regularly by employers."

The standard procedure in the survey was to call agencies, without identifying the caller, and ask for applicants with racial and religious qualifications.

In Philadelphia 97.1 per cent of the agencies giving unambiguous responses agreed to work from the biased job description — the highest recorded anywhere. Percentages of acceptances elsewhere were Boston, 91.9; San Francisco, 91.7; Detroit, 91.3; Chicago, 90.6; and Los Angeles, 89.5.

Mr. London reported that a number of the agencies indicated that they knew they were violating the law and some said they had standard formulas such as "all-American girl" or "someone to meet the public" for use in evading the law in advertisements, says the New York Times. A bright spot was provided by one San Francisco agency that rejected the job description, stating: "No, I couldn't discriminate. Firms are not supposed to have prejudice against anyone. It is against the law. Don't you know that?"

Leaders Warn Federal Aid To Private Education Would Weaken System

Leaders of major Jewish community-relations groups warned that any U.S. Federal aid to parochial and private education, such as national defense funds, would weaken the public school system without any corresponding benefits to interfaith relations.

Leo Pfeffer, general counsel of the American Jewish Congress and an authority on constitutional law, emphasized that any form of Federal assistance would undermine the principle of the separation of church and state, says the New York Times writer, Irving Spiegel. Mr. Pfeffer declared that a compromise of Federal aid to parochial schools would result in "a demand by the Roman Catholic Church for a greater share of tax-raised funds to subsidize their educational institutions."

The same held true, he added, for Jewish all-day schools that combined religious and secular subjects.

He and other Jewish leaders spoke at an all-day session devoted to church-state relations at the annual conference of the National Community Relations Advisory Council, the representative body of 69 Jewish community councils and six national civic and religious agencies at the Shelburne Hotel, in New York

Compromise on Federal aid to the parochial schools, Mr. Pfeffer said, "will not end the inter-religious tensions and frictions that have accompanied the controversy around this issue."

"Once we accept the principal that the parochial schools have a right to share in tax-raised funds for education," he went on, "we must be prepared to accept the ultimate disintegration of the American school system. What will develop is a multi-school system in which the nonsectarian public school is but one of many competing participants."

Mr. Pfeffer voiced opposition to a plan projected recently by Senator Abraham A. Ribicoff, Democrat, of Connecticut, in an attempt to end the dispute over Federal aid to private and parochial schools, says the New York Times.

Senator Ribicoff's proposal, offering limited Federal aid, recommended an increase in programs of direct aid to the child, such as free school lunches, and bus transportation; and income tax deductions up to $1,500 for each college student; and $100 for students' private school expenses.

Virtually all Jewish and secular groups oppose any Federal aid to private schools and religious education. However, earlier, at the annual meeting of the Rabbinical Council of America, Rabbi Abraham N. AvRutick, president of the Orthodox council, favored income tax credits to parents to pay tuition for children in parochial schools.

Sidney Z. Vincent, associate director of the Cleveland Jewish Community Federation, who shared the platform with Mr. Pfeffer, also called for the maintenance of a strict separation of church and state.

Mr. Vincent, however, said that the Jewish community must manifest a greater concern for the welfare of educational institutions of all faiths. Jewish leaders and organizations, he added, must act, says the New York Times, on the basis that we are concerned with the education of all children, in the public schools or the private schools, and are resourceful enough to find ways to discharge these responsibilities without violating our principles."

Massive Protests Meet Amnesty Call For Nazi War Criminals

A Hamburg University professor has aroused violent criticism by advocating a general amnesty for Nazi war criminals and by calling the mass killings of Jews "an act of war." The Hamburg government moved to discipline him, writes Gerd Wilcke, in the New York Times, from Bonn. Scholars, top generals, students and nearly all of West Germany's newspapers have joined in condemning the professor, Dr. Peter R. Hofstatter.

Amid massive protests, the city-state of Hamburg ordered proceedings to open the way toward Dr. Hofstatter's resignation.

The professor, a 50-year-old Austrian-born psychologist aroused the storm with a newspaper article several weeks ago. Discussing Germany's "unmastered past" — a term generally used when Germans ponder their individual guilt for crimes in the Nazi era — Dr. Hofstatter said:

"Personally, I would endorse an act by the state that, though not erasing the deed of a man, would renounce punishment. Those who have committed a crime must account for it before God."

A few weeks later, Dr. Hofstatter appeared before a student rally commemorating the Wehrmacht's 1944 uprising against Hitler. Before a startled audience the psychologist said:

"The extermination of Jews was not murder in a legal sense. Hitler and the National Socialist state had declared a quasi state of war on the Jews. The killings were executed by men in uniforms of a nation that was in a state of war." When a Jew challenged Dr. Hofstatter on his views, he replied with an insult.

It was a Jewish weekly's call to the "élite of Germany" that set off protests. Lieut. Gen. Johann Adolf von Kilmannsegg, the new German commander of the Central European land forces of the North Atlantic Treaty Organization, wrote that Dr. Hofstatter's thesis was "not reconcilable with the honor of a soldier."

Maj. Gen. Wolf von Baudissin, new head of the NATO War College, also wrote to the weekly. He said any attempt to justify inhumanity would destroy humanity, says the New York Times. If Dr. Hofstatter really made these remarks, the general added, "it would be the duty not only of an élite but of every German to protest loudly."

W.J.C. Head Says So[illegible]ntles Jewry On Decision To Force Assimilation Or Deterioration

Dr. Nahum Goldmann, president of the World Jewish Congress, reported at Paris a slow but steady deterioration in the position of Jews in the Soviet Union. He said he believed the entire Soviet Jewish community was being dismantled, says the New York Times. Dr. Goldmann, after an examination of Soviet practices in the last two years, proposed reviving a campaign to mobilize world opinion to bring about a more tolerant Soviet attitude.

A 4,500-word report by Dr. Goldmann was submitted to members of the international Conference on the Situation of the Jews in the Soviet Union. This Conference, of about 45 public figures, met in Paris in September, 1960, and instructed Dr. Goldmann to make the study.

His first report was submitted in July, 1961. The new report covers the period since.

Dr. Goldmann said the most disquieting of recent developments was the "exceptional ferocity" with which the death penalty was applied to Jews convicted of economic offenses. Quoting figures in the Soviet press, he said 140 persons had been condemned between July 1, 1961 and July 1, 1963.

"About 60 per cent of these were Jews," Dr. Goldmann said. He said Jews represented about 1.5 per cent of the total Soviet population. In the case of [illegible], Dr. Goldmann's report found evidence of a "high-level decision to force the Jewish community to assimilate."

From 1948 to 1958, he said, only six books in Yiddish were published — one anthology and five books by authors no longer living. A Yiddish literary review appears six times a year, and one Yiddish newspaper in Siberia circulates 1,000 copies four days a week, says the New York Times. "There are no Jewish schools in the U.S.S.R., no Jewish instruction in any language and no Jewish theaters," Dr. Goldmann said.

The religious life of Jews is being similarly restricted, he said. He listed 11 towns where synagogues were closed in 1962, leaving less than 90 synagogues in the entire Soviet Union. In 1956, Dr. Goldmann said, the Soviet Government told the United Nations, there were 450 synagogues in the country.

"The synagogues under attack are described as centers of illicit trading," he said, "where those who carry out religious rites generally try to rob the faithful, and, what is more serious, the state."

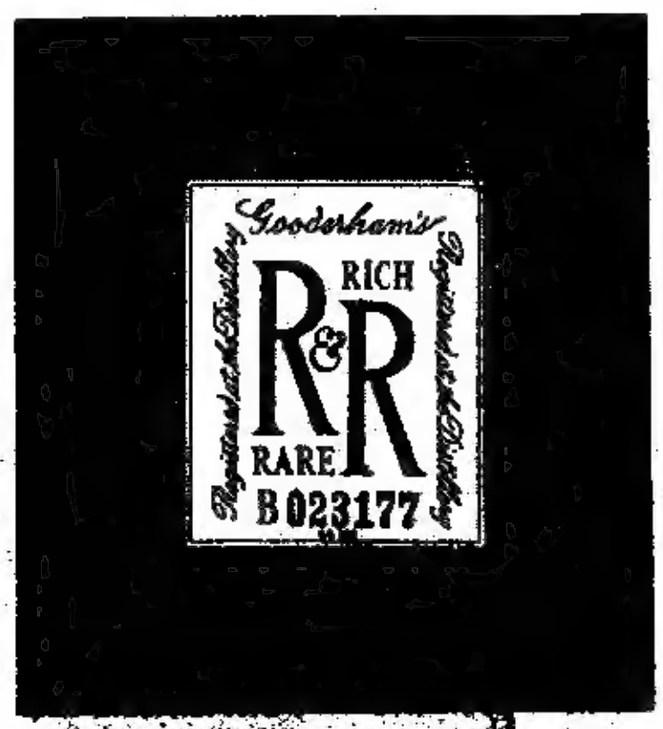
He said the Soviet press wrote about Judaism as "reactionary and parasitical" and as being partial to speculation and gold.

The baking of matzoh, or unleavened bread for Passover, has been "virtually forbidden" for two years, Dr. Goldmann said.

"The Jewish community in the Soviet Union is still in the process of being dismantled," he concluded. "No religious or lay organism is allowed to insure its coordination, neither is it allowed any contact with Jewish communities abroad."

Dr. Goldmann urged that the public campaign of the Paris conference not be construed as an "anti-Soviet attitude — a service to the cold war," says the New York Times. "A growing number of liberal-minded, prominent men, often closely connected with the Soviet Union by ties of friendship and esteem," he said, "consider it their duty to express their anxiety to the government of the U.S.S.R. about a situation which they consider to be incompatible with Soviet principles."

The Canadian Jewish Review is still the only Jewish publication in Canada printed in any language reaching the Jewish community that is not affiliated by a group or organization and which has the distinction of being a member of the Audit Bureau of Circulations.



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Social Notes — Montreal

Mr. and Mrs. Maxwell M. Kalman, formerly of 49 Aberdeen Avenue, have moved to 4300 Western Avenue.

Mr. and Mrs. S. Zimring, 4525 Harvard Avenue, visited their son-in-law, and daughter, Mr. and Mrs. Thomas Blatt (nee Dena Zimring), and Leonard, and newborn daughter, Rena Felice, of Los Angeles, Calif.

Mrs. Douglas J. Freeman (nee Ruth Dickstein, formerly of Montreal), and her daughter, Sabrina Karen, of Vancouver, B.C., travelled via Canadian Pacific Air Lines to visit her parents, Mr. and Mrs. Max Dickstein; and Alvin Charles Dickstein, and Miss Myrna Susan Dickstein, 5633 Canterbury Avenue. Mr. Freeman joined them for the last two weeks.

Mr. and Mrs. Samuel Gross, 1745 Cedar Avenue, were in Toronto, Ont., stopping at the Royal York Hotel.

Mr. and Mrs. S. Halpern, and Gale, Cherry, and Gary, of Paterson, N.J., visited her parents, Mr. and Mrs. Adolphe Stattner, 5813 Wentworth Avenue.

Mr. and Mrs. Jack Bonder, 4579 Kensington Avenue, travelled home via Trans-Canada Air Lines, having spent three weeks touring Europe. They visited his mother, Mrs. Bella Bonder, of Russia. Mr. Bonder had not seen his mother in forty years.

Mr. and Mrs. Samuel Letovsky, 6955 Fielding Avenue, were in Gaspe, Quebec.

Jerry Turowetz, son of Mr. and Mrs. Turowetz, 5352 Coolbrook Avenue, spent two weeks in New York.

Mr. and Mrs. H. Gilman, 4733 Dornal Avenue, were in Atlantic City, N. J.

Mr. and Mrs. Joseph Feldman, 5807 Wentworth Street, celebrated their twenty-fourth wedding anniversary. They have a son, Stanley Feldman. Mrs. Feldman is the daughter of S. Baranoff, 2200 Capitaine Bernier Street, and the late Mrs. Fanny Baranoff. Mr. Feldman is the son of the late Mr. and Mrs. Max Feldman.

Mr. and Mrs. Bernard Jagodnik, 6955 Victoria Avenue, spent their wedding trip in Nassau, Jamaica, and Kingston, W.I. Mrs. Jagodnik is the former Miss Sheila Silverman, daughter of Mr. and Mrs. David Silverman, 1099 Mill Hill Street. Mr. Jagodnik is the son of Mr. and Mrs. A. Jagodnik, 4725 Mackenzie Street.

Miss Sandra Schertzer, formerly of Montreal, of Los Angeles, Calif., visited her parents, Mr. and Mrs. Fred Schertzer, 4200 Dupuis Avenue.

Mrs. Louis Matin, and Julie, and Neil, 3940 Plamondon Street, spent six weeks in Plattsburgh, N.Y.

Here for the marriage of Miss Judith Rothman, daughter of Mr. and Mrs. D. Rothman, 2805 Goyer Street, to Leonard Klein, son of Mr. and Mrs. M. Klein, of New York, to take place on Sunday, October 27, at Adath Jeshurun Hadrath Kodesh Synagogue, in Montreal, will be: Mr. and Mrs. M. Klein, parents of the groom-to-be; Mr. and Mrs. A. Shulman, his brother-in-law, and sister; and Mrs. A. Fleisher, his aunt; all of New York.

Mr. and Mrs. Max Haimovitz, 3260 Barclay Avenue, and their son and daughter-in-law, Mr. and Mrs. Irving Haimovitz, 3540 Bedford Road, were in Brooklyn, N.Y., for the funeral of the former's sister, Mrs. Rose Haimovitz Abramovitz, of Brooklyn.

Mr. and Mrs. Herbert Isenberg, 6770 Cote St. Luc Road, spent their wedding trip in Miami, Florida. Mrs. Isenberg is the former Miss Marilyn Kader, daughter of Mrs. Anne Kader, 4200 Van Horne Avenue, and the late Samuel Kader. Mr. Isenberg is the son of Mr. and Mrs. Abe Isenberg, 125 Mount Royal Avenue West.

Issie Gottlieb, 77 Brucewood Crescent, Toronto, Ont., visited his nephew, and niece, Mr. and Mrs. M. Zornberg, 4992 Dornal Avenue.

Mr. and Mrs. Charles Feldman, 3900 Bouchette Street, spent ten days in Atlantic City, N.J.

Mr. and Mrs. David Pinsky, 5010 St. Kevin Street, spent ten days in Atlantic City, N.J.

Mr. and Mrs. B. Gottlieb, 77 Brucewood Crescent, Toronto, Ont., visited their cousins, Mr. and Mrs. M. Zornberg, 4992 Dornal Avenue.

Mr. and Mrs. Gerald Bernstein, spent their wedding trip in Miami, Florida. Mrs. Bernstein is the former Miss Dorothy Gordon, daughter of Mr. and Mrs. Morris Gordon, 260 Simcoe Avenue, formerly of Cornerbrook, Newfoundland. Mr. Bernstein is the son of Mr. and Mrs. Issie Bernstein, 34 Laviolette Avenue.

Mrs. Sarah Chain, of New Haven, Conn., visited her nephew, and niece, Mr. and Mrs. Nathan Fridhandler, 5761 Melling Street.

Mr. and Mrs. S. Bezonsky, and Michael, of Los Angeles, Calif., visited her parents, Mr. and Mrs. Charles Feldman, 3900 Bouchette Street.

Mr. and Mrs. Max Tobin (nee Faygie Klein), 5526 Ashdale Avenue, celebrated their fifth wedding anniversary. They have two sons, Larry Jay, aged two years; and Morris Neil, five months.

Mr. and Mrs. Jack Soana, formerly of 4581 Barclay Avenue, have moved to 2112 Venard Street.

Mr. and Mrs. Harry Marayness, of New York, visited Mr. and Mrs. Sidney Cohen, 4255 Dupuis Avenue.

Mr. and Mrs. M. Klar, formerly of 4381 Draper Avenue, have moved to 6503 Kay Road.

Mr. and Mrs. Sheldon Cantor, 4799 Bouchette Street, spent their wedding trip in Miami, Florida. Mrs. Cantor is the former Miss Beverly Brenda Berger, daughter of Mr. and Mrs. Paul Berger, 86 Theoret Street. Mr. Cantor is the son of Mr. and Mrs. Richard Cantor, 2475 Maplewood Avenue.

Marvyn Stephen, son of Mr. and Mrs. Peter Goodman, 2495 Goyer Street, spent a month in St. Donat, Que.

Miss Jean Lesser, of New York, visited her nephew and niece, Mr. and Mrs. Paul Berger, 86 Theoret Street.

Mr. and Mrs. Louis Fridhandler, of Yarmouth, N.S., visited his brother-in-law and sister, Mr. and Mrs. A. D. Baron, 5665 Jellicoe Street.

Mr. and Mrs. B. Jagodnik, and M. Jagodnik, of Argentina, visited their uncle, and aunt, Mr. and Mrs. A. Jagodnik, 4725 Mackenzie Street.

Mr. and Mrs. C. Isaacs, and Carl, and David, of Natick, Mass., are visiting her parents, Mr. and Mrs. J. Steinman, 5672 Durocher Street; her two brothers-in-law and sisters, Mr. and Mrs. N. Gampel, 1457 Webb Avenue; and Mr. and Mrs. R. Clamen, 4747 Mackenzie Street.

Mr. and Mrs. Joseph Lazarovitch, formerly of 859 McEachran Avenue, have moved to 6124 Macdonald Avenue.

Mrs. David Shoenbaum, 5750 Darlington Avenue, spent four weeks in Plattsburgh, N.Y., where Mr. Shoenbaum joined her each week.

Mr. and Mrs. Abraham Ghelman, and son, Davido, of Caracas, Venezuela, spent two weeks with his cousins, Mr. and Mrs. Albert Roiter, 5670 Durocher Street.

Mr. and Mrs. Lazer Glickman, 821 Pratt Avenue, were in Old Orchard Beach, Maine.

BAR-MITZVAHS

Bruce, son of Mr. and Mrs. Charles Raphael, 6522 Mountain Sights Avenue, was called to the Reading of the Law, in honour of his bar-mitzvah, at Temple Emanu-El. He is the brother of Lawrence Raphael; and Sandra, aged fifteen years; grandson of Mr. and Mrs. Bernard Shane, 6300 Lennox Avenue; of Dr. and Mrs. Wallace Eliasberg, of New York; and of the late Mr. and Mrs. H. Raphael. Kiddush was observed.

George David, son of Mr. and Mrs. Max Marcus, 5350 Cavendish Boulevard, was called to the Reading of the Law, at Chevra T'hilim-Pinsker Kinyan Torah Synagogue. He is the brother of Wayne Hal, aged five years; grandson of Mr. and Mrs. H. Wagner, 5352 Cavendish Boulevard; and of the late Mr. and Mrs. George Marcus. Kiddush was observed.

Raymond, son of Mr. and Mrs. Joseph Schinasi, 5065 Van Horne Avenue, will be called to the Reading of the Law, in celebration of his bar-mitzvah, on September 20, at Temple Emanu-El. He is the brother of Albert Schinasi; and of Mrs. Brahm Silver (Vivian), 7920 Kingsley Road. Kiddush will be observed. A luncheon in the Synagogue hall will follow services.

APPROACHING MARRIAGES

Mr. and Mrs. D. Rothman, 2805 Goyer Street, announce the marriage of their daughter, Miss Judith Rothman, to Leonard Klein, son of Mr. and Mrs. M. Klein, of New York, to take place on Sunday, October 27, at half-past six o'clock, at Adath Jeshurun Hadrath Kodesh Synagogue, in Montreal, Rabbi Israel L. Hausman officiating.

ENGAGEMENTS

Mr. and Mrs. Joseph Goldenberg, 3931 Linton Avenue, announce the engagement of their daughter, Miss Hannah Goldenberg, to Peter Eli Waisberg, son of Mr. and Mrs. David Waisberg, 4640 Mackenzie Street. The marriage will take place on June 14, 1964.

Mr. and Mrs. Harry Firestone, 5025 St. Catherine Road, announce the engagement of their daughter, Miss Barbara Firestone, to Harvey Rothpan, son of Samuel Rothpan, 4896 Plamondon Street, and the late Mrs. Zelda Rothpan. The marriage will take place on June 21, 1964.

Mr. and Mrs. Irving Kornbluth, 719 Belmont Avenue, announce the engagement of their daughter, Miss Maxine Victoria Kornbluth, to Dr. Paul B. Hoffer, son of Mr. and Mrs. Philip Hoffer, of New York. The marriage will take place in June, 1964.

Mr. and Mrs. Gaston Albright, 4893 Dornal Avenue, announce the engagement of their twin daughter, Miss Joan Albright, to Leonard Freedman, son of Mr. and Mrs. Daniel Freedman, 5025 Circle Road. Miss Albright is the twin sister of Miss Marlene Albright.

Mr. and Mrs. Ben Etinson, 2145 Vincent Street, announce the engagement of their daughter, Miss Rhona Etinson, to Leonard Cogan, son of Mr. and Mrs. Jack Cogan, of Ottawa, Ont. Mr. Cogan is a student at the University of Ottawa, Faculty of Commerce. Miss Etinson was a student at Sir George Williams University, and is now attending Macdonald College, School for Teachers.

MARRIAGES

BERNSTEIN-GORDON

The marriage of Miss Dorothy Gordon, daughter of Mr. and Mrs. Morris Gordon, 260 Simcoe Avenue, formerly of Cornerbrook, Newfoundland, to Gerald Joseph Bernstein, son of Mr. and Mrs. Issie Bernstein, 34 Laviolette Avenue, was solemnized at Beth El Synagogue, on Sunday, June 30, at half-past six o'clock, by Rabbi Allan M. Langner, assisted by Cantor H. Gisser. The bride was given in marriage by her parents. She was attired in white peau de soie. The gown had a fitted bodice, fashioned with a high neckline; and cap sleeves; and an A-line skirt, terminating in a long train. Her tulle illusion veil was placed by a lace crown; and she carried a prayer book, with red roses. Mrs. Bernard Spector was her sister's matron of honour. She wore a sleeveless, pink, beaded, silk shantung gown; fashioned on Empire lines. She had a matching hat; and carried a bouquet of pink carnations. Sandra Bernstein, aged fifteen years, sister of the groom; and Sylvia Gordon, fifteen, sister of the bride, were junior bridesmaids. They were dressed alike in sleeveless, pink, peau de soie; each with a high neckline; and a bell-shaped skirt. They had matching headbands; and carried pink and white carnations. Frank Rubin was best man. The ushers were: Donald Gordon, brother of the bride; Dr. Bernard Spector, brother-in-law of the bride; Jerry Silver, cousin of the bride; David, and Peter Cooperberg, cousins of the groom; Gordon Namur, Walter Moscovitch, Morry Schacterman, and David Vineberg. The wedding flowers were pink and white carnations, and roses. An orchestra played the wedding music. Three hundred and fifty guests were received in the Synagogue hall. Mrs. Gordon, mother of the bride, wore a pink, peau de soie sheath; with cap sleeves. She had a matching pill-box hat; and had a corsage of pink carnations. Mrs. Bernstein, mother of the groom, wore a pink, ribbon and lace, sheath gown. She had a matching hat. Mr. and Mrs. Gerald Joseph Bernstein spent their wedding trip in Miami, Florida.

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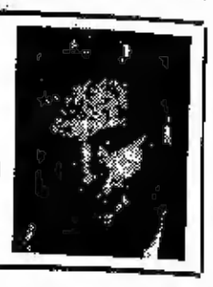

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Social Notes—Montreal

Jack L. Weber, 10 Laurelcrest Avenue, Toronto, Ont., a speech pathologist, has returned from a trip to Europe, having visited his parents, Saul Weber, Q.C., and Mrs. Weber, 741 Stuart Avenue.

Mrs. Samuel Spigelman, 769 Bloomfield Avenue, visited her parents, Mr. and Mrs. M. Ehrlich, of Paris, France, and the three went to Switzerland.

Mr. and Mrs. Samuel Waxman, 10 Dorchester Drive, Toronto, Ont., visited their cousins, Mr. and Mrs. M. Kumick, 2225 Bedford Road.

Mrs. Annie Pressman, formerly of 3805 Dupuis Avenue, has moved to 273 Laurier Avenue West.

Mr. and Mrs. M. Garber, and Rella, of Long Island, N.Y., visited his brother, and sister-in-law, Mr. and Mrs. Henry Garber, 2460 Decelles Avenue.

Mr. and Mrs. Irwin Thaw, of Cornwall, Ont., visited her mother, Mrs. Sarah Mendelson, 4081 Van Horne Avenue.

Mr. and Mrs. Max Ram, formerly of 2825 Willowdale Avenue, have moved to 6280 Northcrest Place.

Mrs. Richard Cantor, 2475 Maplewood Avenue, visited her son-in-law and daughter, Mr. and Mrs. S. Kamenetsky, and Leonard, Robert, and new-born daughter, Hannah, of Woppinger, N.Y.

Mr. and Mrs. David Wagner, of Burbank, Calif., visited her cousin, Mrs. Sally Cohen, 745 Champagneur Avenue.

Mr. and Mrs. Henry Kaufman, of North Hollywood, Calif., visited her brother-in-law, and sister, Mr. and Mrs. W. Newman, 4703 St. Catherine Road.

Mrs. Fanny Katz, 12 Anthony Street, Toronto, Ont., visited her niece, Mrs. Fanny Nadler, 5182 Westbury Avenue.

Mrs. Harvey Cohen, and Stuart Michael, 8183 Stuart Avenue, spent a week in Plattsburgh, N.Y.

Here for the funeral of Mrs. Lily Seller, 721 Eighty-First Avenue, were: her mother, Mrs. Sarah Seller; her brother, and sister-in-law, Mr. and Mrs. Maurice Seller; all of Ste. Agathe, Quebec; her sister, Mrs. Herman Neifach (Jeanne), of Buffalo, N.Y.; Mrs. S. Singer, and Mr. and Mrs. Charles Seller; all of Detroit, Mich.; her nephew, and nieces.

Mrs. S. Kamenetsky, of New York, visited her parents, Mr. and Mrs. Richard Cantor, 2475 Maplewood Avenue.

Mr. and Mrs. Morris Feldman, 434 Ninety-Third Avenue, were hosts to ten guests, to celebrate the third birthday of their son, David. He is the brother of Marla, aged one year. The table was trimmed with a yellow and white birthday cake.

Mr. and Mrs. Alex Stroll (nee Ida Brookman), 295 Alexis Nihon Boulevard, celebrated their twenty-fifth wedding anniversary. They have a son-in-law and two daughters, Mr. and Mrs. Rubin Kravitz (Joyce), 295 Alexis Nihon Boulevard, and Miss Terrye Stroll. Mr. Stroll is the brother of Arthur Stroll, 5894 Trans Island Avenue, and Mrs. M. Bercovitch (Jean), 2150 Scott Street. Mrs. Stroll is the sister of Saul Brookman, 617 Wilder Avenue; Melvyn Brookman, and Mrs. B. Ostroff (Beatrice), of San Francisco, Calif.; and Mrs. M. Paskell (Ruth), 3900 Bouchotte Street.

Mr. and Mrs. Nathan Fridhandler, 5761 Melling Street, celebrated the bar-mitzvah of their son, Edward Jack, who was called to the Reading of the Law, at Beth Zion Synagogue. He is the brother of David, aged eleven years; grandson of Mrs. Florence Singer, 5761 Melling Street, and the late Jack Singer; and of S. Fridhandler, 4631 La Peltrie Street, and the late Mrs. Clara Fridhandler. Kiddush was observed. Following services, Mr. and Mrs. Nathan Fridhandler, were hosts to one hundred and sixty guests at a luncheon in the Synagogue hall. Mrs. Fridhandler wore a white, knitted dress, with lattice of lace, and its own jacket. She had a white, feathered hat, trimmed in brown. Mrs. Singer wore a black, lace dress, set over black silk. She had a blue feathered hat. Seated at the head table with the family were: Rabbi Sydney Shoham, Cantor Tibor Holczer, Mr. and Mrs. Louis Fridhandler; Mr. and Mrs. Harry Fridhandler; and Mr. and Mrs. A. D. Baron. The bar-mitzvah boy spoke. Rabbi Sydney Shoham blessed the challah. A centerpiece of yellow and brown gladioli, and a white cake trimmed the table. Here for the celebration were: Mr. and Mrs. Louis Fridhandler, of Yarmouth, N. S., uncle, and aunt; Mrs. Sarah Chain, of New Haven, Conn., great-aunt; and Mr. and Mrs. S. Shendell, of New Haven, Conn., cousins.

MARRIAGES

SCHWARTZ-GROSSMAN

The marriage of Miss Eleanor Grossman, daughter of Mr. and Mrs. Morris Grossman, 6905 Lemieux Street, to Stanley Schwartz, son of Mr. and Mrs. Barney Schwartz, 905 Trudeau Street, was solemnized at Adath Jeshurun Hadrath Kodesh Synagogue, on Sunday, June 2, at half-past six o'clock, by Rabbi Israel L. Hausman, assisted by Cantor Joshua Wieder. The bride was given in marriage by her father. She wore a white, organza gown, appliqued with lace. The fitted bodice was fashioned with a scoop neckline; short sleeves; and bell-shaped skirt ending in a long, detachable train. Her veil of tulle illusion was combined with a petal crown of seed-pearl-beads; and she carried a prayer book with white orchids. Mrs. Avrum Cohen was her sister's matron of honour. Her sleeveless gown of turquoise-blue, peau de soie had a scooped neckline; and full skirt. Her headpiece matched it; and she carried yellow daisies. Carolann, aged ten years, sister of the bride, was the bridesmaid. She wore a blue, organza dress; and a blue hat; and carried a nosegay of blue, and white carnations. Robin Cohen, aged three years, niece of the groom, was flower girl. She wore a blue, nylon dress; with a flowered head-band; and carried a nosegay of white, and blue carnations. Bernard Grossman was his brother's best man. The ushers were: Avrum Cohen, brother-in-law of the groom; Garry Grossman, cousin of the bride; Sandy Fields, and Irving Dardick, cousins of the groom; Michael Lieberman, Richard Weiss, Barry Lucking, and Larry Lobel. Blue, and white chrysanthemums, carnations, and roses, decorated the Synagogue. The wedding music was played by an orchestra. Three hundred and fifty guests were received in the Synagogue hall. Mrs. Grossman, mother of the bride, wore a beaded, sleeveless, ice-blue, gown of appliqued peau de soie; with a scooped neckline; and an A-line skirt fashioned with a scalloped hem. Her hat was of matching colour. Mrs. Schwartz, mother of the groom, wore a turquoise-blue gown which had a beaded bodice; and tunic chiffon skirt; also a matching hat. Each had a corsage of white orchids. Mrs. L. Grossman, grandmother of the bride, wore a blue, beaded, lace sheath; and a matching hat; with a white orchid corsage. Mr. and Mrs. Stanley Schwartz spent their wedding trip in Miami, Florida, travelling via Eastern Air Lines. The bride went away in a yellow, cotton shantung dress; and a yellow hat; and had a white orchid corsage. They have taken up residence at 2000 Henri Bourrassa Street West. Here from a distance for the marriage were: Mr. and Mrs. Samuel Bernstein, and Joan, of Freehold, N. J.; Mr. and Mrs. William Fields, and Linda, and Nancy, of Winnipeg, Manitoba; and Mr. and Mrs. J. Geller, of Kingston, Ont., uncles, and aunts of the groom; Mr. and Mrs. B. Tenenhouse, of Kingston; and Mr. and Mrs. J. Roshke, of Bayside, N. Y., cousins of the groom.

JAGODNIK-SILVERMAN

The marriage of Miss Sheila Silverman, daughter of Mr. and Mrs. David Silverman, 1099 Mill Hill Street, to Bernard Jagodnik, son of Mr. and Mrs. A. Jagodnik, 4725 Mackenzie Street, was solemnized at Young Israel Synagogue, on Sunday, June 9, at half-past six o'clock, by Rabbi Mendell Lewittes. The bride was given in marriage by her parents. She wore a white peau de soie gown, appliqued with matching lace, and seed-pearl-beads; and designed with a fitted bodice, with a high neckline and long sleeves; the full skirt terminating in a short train. Her veil of tulle illusion was attached to a tiara of seed-pearl-beads; and she carried a cascade bouquet of white carnations. Miss Leah Jagodnick, sister of the groom, was maid of honour. She wore a sleeveless, aquamarine-blue, peau de soie gown; which had a full skirt. She had a beaded tiara; and carried a bouquet of red and white carnations. Roslyn Silverman, aged six years, cousin of the bride, was flower girl. She wore an aquamarine-blue, organza party dress. She had a matching flowered head-band; and carried a nosegay of white and red carnations. Charles Silverman, brother of the bride, was best man. The ushers were: Leonard Prepas, Murray Gennis, and Marvin Boman, cousins of the bride; Mario Jagodnick, Benjamin Jagodnick, cousins of the groom; Tibor Bertalan, Larry Cutler, Gabor Elias, Larry Lauber, Donald Steinberg, Kenneth Wayne, and Sherman Rubin. Ronald Betnesky, aged seven years, and Richard Packer, six, were ring-bearers. Standards of white, and pink carnations, roses, and chrysanthemums, arranged with greenery, were the wedding flowers. An orchestra played the wedding music. Four hundred and fifty guests were received in the Synagogue hall. Mrs. Silverman, mother of the bride, wore a white lace gown, set over turquoise-blue peau de soie; and made with a square neckline; short sleeves; and a sheath skirt. Her hat matched it. Mrs. Jagodnik, mother of the groom, wore a turquoise-blue lace gown, over matching peau de soie; and which had a square neckline; and short sleeves. Her hat was of matching material. Each had a corsage of white carnations. Mrs. A. Packer, grandmother of the bride, wore a turquoise-blue, peau de soie sheath; with beaded bodice; and square neckline; and matching hat. Her corsage was of white carnations. Mr. and Mrs. Bernard Jagodnik spent their wedding trip in Nassau, Jamaica, and Kingston, W.I.; the bride travelling in a pale blue linen suit; with a corsage of white carnations. They have taken up residence at 6956 Victoria Avenue. Here from out of town for the marriage were: Mr. and Mrs. Samuel Fass, Mr. and Mrs. H. Bloom, Henry Bloom, Mr. and Mrs. Arthur Gross, and Mr. and Mrs. M. Margulies, all of New York, cousins of the bride; Mr. and Mrs. B. Urman, of Miami, Florida; J. Działoszynski, of Israel; Mr. and Mrs. J. Leskovitch, and Mr. and Mrs. N. Silverstein, of Dorchester, Mass.; Mr. and Mrs. R. Robinson, of Brighton, Mass.; Dr. and Mrs. C. Silverstein, of Chestnut Hill, Mass.; Mr. and Mrs. H. Silverstein, of Mattapan, Mass.; Mr. and Mrs. B. Jagodnik, and M. Jagodnik, of Argentina, cousins of the groom; Mr. and Mrs. W. Latwint, 183 Overbrook Place; Mr. and Mrs. L. Rosenfeld, 10 Terrydale Drive; Mr. and Mrs. B. Rubinstein, 247 Pannahill Road; and Mr. and Mrs. H. Sherer, 539 Clinton Street; all of Toronto, Ont.

CANTOR-BERGER

The marriage of Miss Beverly Brenda Berger, daughter of Mr. and Mrs. Paul Berger, 86 Theoret Street, to Sheldon Cantor, son of Mr. and Mrs. Richard Cantor, 2475 Maplewood Avenue, was solemnized at Young Israel Synagogue, of St. Laurent, on Sunday, June 30, at half-past six o'clock. Rabbi Myer Kizelnick officiated, assisted by Cantor D. Walzer. The bride was given in marriage by her parents. She wore a white, organza sheath gown, appliqued with iridescent sequins, and roses. The fitted bodice was cut with a heart-shaped neckline; short sleeves; and bouffant skirt which included a chapel train. Her scalloped, shoulder-length veil of tulle illusion was fastened to a white organza rose; and she carried a prayer book with purple orchids, and stephanotis. Mrs. Leonard Berger, aunt of the bride, was matron of honour. She wore a Grecian-styled gown of aquamarine-blue chiffon; with a cummerbund of iridescent sequins; and a panel of chiffon extending from the back of each shoulder. She had a matching headpiece; and carried a bouquet of aquamarine-blue, and white carnations. Susan Maraynes, aged nine years; cousin of the bride, of New York, and Carol Gilbert, fourteen, were bridesmaids. Susan wore an aquamarine-blue, eyelet cotton dress. Carol wore an aquamarine-blue, organza dress, with a lace jacket. Each had a blue tulle veil attached to a rose; and carried a nosegay of blue, and white carnations. Alvin Berger, brother of the bride, was best man. The ushers were: Leonard Berger, Leonard Newman, Bernard Newman, Edward Newman, Harry Maraynes, Allan Maraynes, Burt Cohen, cousins of the bride; and Richard Gilbert. Blue, and white carnations, roses, and chrysanthemums formed the background of the wedding. The wedding music was played by an orchestra. Mrs. Berger, mother of the bride, wore an aquamarine-blue, peau de soie sheath, enhanced with crystals, and seed-pearl-beads, which was cut with scoop neckline; cap sleeves; and sheath skirt with a detachable train; also a beaded, pill-box hat. Mrs. Cantor, mother of the groom, wore an aquamarine-blue, peau de soie sheath, with skirt front of a panel of crystals and beads. She had a matching hat and veil. Their flowers were corsages of white carnations. Mrs. S. Kaufman, grandmother of the bride, wore a beige, lace gown. Her hat matched it. Her corsage was of white carnations. Mr. and Mrs. Sheldon Cantor spent their wedding trip in Miami, Florida, the bride travelling in a white, and yellow lace gown; and a corsage of white carnations. They have taken up residence at 4790 Bouchette Street. Here for the marriage were: Mr. and Mrs. Henry Kaufman, and Mrs. A. Bindman, uncle, and aunts of the bride, of North Hollywood, Calif.; Mr. and Mrs. David Wagner, and Mrs. Sally Cohen, of Burbank, Calif., uncles, and aunts of the bride; Mr. and Mrs. Harry Maraynes, uncle, and aunt of the bride; Miss Fay Kaufman, Miss Jean Lesser, Bernard Newman, Arthur Pell, Mr. and Mrs. L. Getzel, Mrs. S. Kamenetsky, Mr. and Mrs. H. Chiet, and Mrs. L. Simkowitz; all of New York.

ISENBERG-KADER

The marriage of Miss Marilyn Kader, daughter of Mrs. Anne Kader, 4200 Van Horne Avenue, and the late Samuel Kader, to Herbert Isenberg, son of Mr. and Mrs. Abe Isenberg, 135 Mount Royal Avenue West, was solemnized at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue, on Thursday, June 27, at seven o'clock, by Dr. Chaim N. Denburg, Rabbi, assisted by Cantor A. L. Subar. The bride was given in marriage by her mother, and her brother, Morton Kader. She wore a white silk organza gown. The fitted bodice was fashioned with a round neckline, appliqued with seed-pearl-beads; and short sleeves; and the sheath skirt had a matching overskirt, of accordion pleats; which finished in a long train. Her veil of tulle illusion was attached to a seed-pearl-beaded crown; and she carried white orchids, on a prayer book. Miss Marleen Zornberg was her cousin's bridesmaid. She wore a blue chiffon gown; with a draped neckline; and a full skirt, with a floating panel at the back. She had a beaded and rhinestone tiara; and carried a bouquet of white and blue carnations. Marlene Kader, aged eleven years; and Carolyn Martin, twelve, cousins of the bride, were junior bridesmaids. They were dressed alike, in white organza party dresses; with full skirts. They had turquoise-blue pill-box hats; and carried white and turquoise-blue carnations. Sharon Kader, aged four years, and Marcia Kader, five, cousins of the bride, were flower-girls. They were dressed alike, in white and turquoise-blue, organza, party dresses. They had white and turquoise-blue flowered headbands; and carried nosegays to match. Seymour Isenberg was his brother's best man. The ushers were: Daniel Kader, brother of the bride; Bernard Altman, Allan Mitchell, Alvin Steinberg, David Auerbach, and Gerald Ikeman. Standards of white, turquoise-blue, and pink carnations, roses, and chrysanthemums, arranged with greenery, were the wedding flowers. An orchestra played the wedding music. Two hundred and fifty-two guests were received in the Synagogue hall. Mrs. Kader, mother of the bride, wore a sleeveless, peau de soie, turquoise-blue gown. The fitted, beaded bodice was fashioned with a scoop neckline; the full skirt was appliqued with matching beads. She had a beaded chiffon hat. Mrs. Isenberg, mother of the groom, wore a sleeveless, turquoise-blue, organza gown; with a scoop neckline; and full skirt. She had a pill-box hat of that colour. Mr. and Mrs. Herbert Isenberg spent their wedding trip in Miami, Florida; the bride departing in a white knitted suit; and a white orchid corsage. They have taken up residence at 6770 Cote St. Luc Road. Here for the marriage were: Mrs. Mary Katz, 12 Anthony Road, great-aunt of the bride; Issie Gottlieb, 77 Brucewood Crescent, great-uncle of the bride; Mr. and Mrs. B. Gottlieb, 77 Brucewood Crescent, and Mr. and Mrs. Samuel Waxman, 10 Dorchester Drive, of Toronto, Ont., all cousins of the bride.

ENGAGEMENTS

Mr. and Mrs. Frank Tarter, 5619 Wentworth Street, announce the engagement of their daughter, Miss Jacqueline Rayna Tarter, to Michael D. Yarosky, son of Mr. and Mrs. Harry Yarosky, 240 Sixty-First Avenue. The marriage will take place in May, at Young Israel Synagogue.

Mr. and Mrs. Max Bercovitch, 2150 Scott Street, announce the engagement of their daughter, Miss Gloria Bercovitch, to Walter Sacks, son of Mr. and Mrs. Issie Sacks, 5705 Davies Street. The marriage will take place on February 29, at Beth Ora Synagogue.

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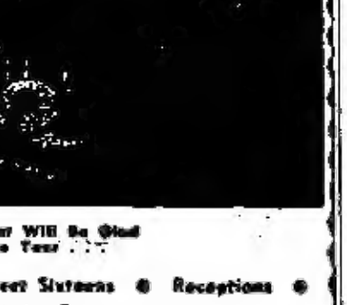
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THEIR FIRST ROSH HASHONAH IN FRANCE, AND THEIR SECOND

By Moses A. Leavitt, Executive Vice-Chairman of the Joint Distribution Committee

It was the eve of Rosh Hashonah 1962, the Jewish New Year 5723. Simon and his father came out of a basement room in a rundown tenement in Paris that was home for them, a mother and two sisters, crossed the wide boulevard and turned north. They walked a few blocks and entered a large apartment house. They climbed to the third floor and opened a door, not to an apartment but an improvised synagogue. This was where Simon and his father celebrated their first Rosh Hashonah on French soil.

This year Simon and his father have a newly opened synagogue; not a new one but better than the apartment they used last year. Gradually the memories of the last few months in Algeria are fading. Simon has found new friends. He is still bronzed from a vacation in summer camp. No longer does he roam the streets aimlessly. He has learned a trade and has found a job. And, equally important, Simon and his family were able to come out of their basement room and move into a decent apartment, all with help from the Joint Distribution Committee and its Jewish welfare agencies.

The newly opened synagogue is but one of some forty cultural and religious institutions being opened in all parts of France to accommodate the refugees. Not only are JDC and French Jewish leaders concerned with strengthening the ties of the refugees to the Jewish community, they are also concerned with the more basic needs of Jewish refugees, decent housing, jobs, medical care, and other welfare needs.

Every year since the end of World War II has seen a mass migration of our people, from Europe, from Africa, and from the Middle East. The sudden swell of Jewish migration in 1962 has changed the face of at least two Jewish communities. The Jewish community of Algeria has, for all practical purposes, disappeared, and the French Jewish community, which has grown from 350,000 to 500,000 within a two-year period, has become the fourth largest Jewish community in the world.

The Jewish population explosion in France has also doubled the number that have turned to JDC and JDC-supported agencies for assistance, from 28,000 in 1961 to 56,000 last year. Fortunately, the 100,000 Jews who came from Algeria were entitled to repatriation aid from the French Government. This was not true, however, of tens of thousands of other refugees who came from Tunisia and from other areas with little more than the clothing on their backs and the one or two packages they could carry. Even the Algerian refugees required assistance until repatriation grants came through.

During the year just past JDC has been called upon to help more needy Jews than at any other time since the close of the DP era in 1950, over 277,000. More than 98,000 were aided in the Moslem countries; almost 93,000 in Europe; and over 84,000 in Israel. The remaining 6,000 were located in other parts of the world.

In Israel JDC brought hope as well as aid to almost 50,000 aged, ill, and handicapped immigrants through Malben. JDC also helped some 18,500 students, their dependents, and scholars associated with over 100 cultural and religious institutions in Israel; and another 16,000 who received vocational training in the JDC-supported ORT program.

Malben has helped the Health Ministry, city authorities, and voluntary agencies in developing new facilities to benefit all the needy in Israel, not only the newcomers. Malben has undertaken a joint psychiatric program together with the Ministry of Health to close down the sub-standard mental health facilities, develop new treatment centers, and train needed psychiatric personnel. In keeping with its policy to encourage older people to live independently in the communities, Malben has joined with the Welfare Ministry and the Jewish Agency to provide monthly grants to over 13,000 healthy aged who live outside Malben homes. It also assisted fifty Golden Age clubs, providing both funds and technical aid.

The greatest area of need was in the Moslem countries, as has been the case for many years. Victimized by rising Arab nationalism, subjected to crippling boycotts and expropriation, and ever in danger of physical harm, Jews in most Moslem countries, where they have lived for hundreds of years, have given up hope of becoming integrated in the new Arab world. In several of the countries once large and thriving Jewish communities have virtually disappeared, leaving but a hard-core of aged, ill, and needy.

The exodus of Jews from Algeria resulted in the disintegration of the Jewish community and disappearance of its communal resources. Of the 7,000 who remained, some 1,500 to 1,600, nearly all of them aged and infirm, needed help. JDC attempted to fill the vacuum by sending in welfare workers to provide emergency assistance. They distributed cash relief and United States Department of Agriculture food packages.

Ten years ago Morocco, still under French rule, had a Jewish community of over 250,000. Today there are about 100,000 Jews remaining in that country and more than half of them are dependent on JDC for some form of assistance. As Jews leave the big cities, bound mainly for France, other Jews filter in from the outlying areas to take their places, and thus the number of Jews who depend on JDC remains about the same. The problems may even become more serious as many of the "internal migrants" arrive with disease that had been eradicated in the cities.

In Tunisia, which had over 100,000 Jews a decade ago, there are now a little over 33,000 remaining. And of these close to 13,000 must still rely on JDC for aid. In Iran alone, of all the Moslem countries, the Jewish population has remained fairly stable in the past decade, about 80,000. More than 21,000 are beneficiaries of JDC programs.

In Europe JDC has been working in close partnership with the Jewish communities in rebuilding Jewish life and developing communal facilities. This program has been aided in large measure by generous grants from the Conference on Jewish Material Claims Against Germany. The program has yielded exceptional results and was responsible for the launching of fund-raising campaigns by many of the renascent European Jewish communities on behalf of North African refugees in France. These communities, members of the Standing Conference on European Communal Services, have already raised over $200,000 of a $715,000 goal.

All in all, some 89,000 needy Jews were helped in Europe, the bulk of them in France. There the greatest need was for housing, jobs, and other basic needs. In other European countries where Jewish communities had become more stabilized, the need was for strengthening communal and cultural and religious institutions.

A broad summer camp program throughout Europe provided opportunities for Jewish youngsters in small communities to establish contact with other Jewish youth. In France it took the youngsters off the streets and provided them with a healthful and pleasurable vacation. In North Africa the summer camp program offered still another opportunity for JDC to provide additional nourishment and medical care for underprivileged Jewish children, as well as to give them a taste of camp life.

In Poland JDC still cares for almost half of the remaining Jewish population of 25,000. This is the only country in Europe, aside from France, where a substantial number of needy Jews must be helped. The JDC program includes cash relief to close to 3,000 family units a month; a feeding program; ORT vocational training, care of aged, child care, medical aid, and a loan fund. JDC also maintains programs in Austria, Belgium, Germany, Italy, and, to a lesser extent, in Greece, Norway, Portugal, Spain, Sweden, Switzerland, and Yugoslavia.

Apart from the three major areas of need, JDC programs extend as far off as Australia and Central and South America, where refugee communities still require some degree of help.

(Continued on Page Five)

(Resort Advertisements are on Pages Four and Nine)

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Montreal — Personal — Toronto Rosh Hashonah Greetings

The following Personal New Year Greetings, received to September 16, are included here

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Mr. and Mrs. H. Beital,
and family,
1577 Van Horne Avenue,
Montreal, Quebec.
Extend to all their relatives and friends their best wishes for the Holy Days.

5724 A HAPPY NEW YEAR 1963
Mr. and Mrs. A. Ehrlich,
8065 Stuart Avenue,
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* * *

5724 A HAPPY NEW YEAR 1963
Mr. and Mrs. Samuel Gross,
and family,
1745 Cedar Avenue,
Westmount, Quebec.
Extend to all their relatives and friends their best wishes for the Holy Days.

5724 A HAPPY NEW YEAR 1963
Mr. and Mrs. Irving Honickham,
and sons,
22 Invermay Avenue,
Toronto, Ontario.
Extend to all their relatives and friends their best wishes for the Holy Days.

* * *

5724 A HAPPY NEW YEAR 1963
Mr. and Mrs. William Katz,
and family,
1862 Surrey Crescent,
Town of Mount Royal, Quebec.
Extend to all their relatives and friends their best wishes for the Holy Days.

Maritimes Section

Mr. and Mrs. Louis Fridhandler, of Yarmouth, N. S., visited his brother-in-law and sister, Mr. and Mrs. A. D. Baron, of Montreal, Que.

Halifax Chapter of Bnai Brith Women met at the home of Mrs. Arnold Webber, 2170 Armcrescent East, Halifax, N. S., where arrangements were made for a garden party and hat show, at the home of Mrs. M. Strug, 1948 Parkwood Terrace. Mrs. B. Sheffman, 121 Connaught Avenue, was convener, with Mesdames H. Berall, 90 Ralston Avenue; and H. Gordon, 2411 Armcrescent West.

Mr. and Mrs. Harry Nelson, of Utica, N. Y., and Mrs. Gus Schaefer, of Long Island, N. Y., visited Mr. and Mrs. Charles Hanson, 531 Tower Road; Mr. and Mrs. George Martin, 503 Tower Road; and Mr. and Mrs. Ronald Hanson, 75A Rufus Avenue; all of Halifax, N. S.

B. R. Guss, Q. C., and Mrs. Guss, 70 Orange Street, Saint John, N. B., were in Banff, Alberta, for the annual meeting of the Canadian Bar Association.

J. J. Freedman, 47 Hillcrest Drive, Saint John, N. B., died on Thursday, September 5, at his office, of a heart attack. He was sixty-four years old. He is survived by his wife, Mrs. Rose Selick Freedman; two sons: Dr. L. H. Freedman, 871 Anderson Drive, Lancaster, N. B.; Bernard Freedman, 410 Clear View Row, Lancaster; two daughters: Mrs. Jerry Koven, 887 Anderson Drive, Lancaster; Mrs. Barry Steinberg; a brother, Ben Freedman, 30 Coronation Avenue, Lancaster; two sisters: Mrs. Ben Goldstein, and Mrs. Harry Holtzman, 216 King Street East. He was the son of the late Mrs. Mary Guss Freedman. Funeral services took place from Shaarei Zedek Synagogue. Rabbi Abraham Feffer officiated, assisted by Cantor J. Friedman. Burial was at Shaarei Zedek Cemetery. Mr. Freedman came to Canada in 1905 from Dorbian, Lithuania. In 1918 he went into business with his father, the late Abraham Freedman, founder, and president of their company. Mr. Freedman was past-president. He was a pioneer in the scrap metal business; a founder, past-president, and board chairman of the Canadian Secondary Materials Association. He advised numerous government agencies on salvage during the war years when he founded and organized salvage companies in New Brunswick. He was a past-president of Shaarei Zedek Synagogue; Saint John Branch of the Canadian Jewish Congress; Saint John Kiwanis Club; a past-lieutenant governor of Kiwanis; a member of the Masonic Order; director of the Community Chest; of the Family Welfare; member of the Board of Trade; chairman for the Israel Bond Drive of 1961-1962.

Resorts — New York

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Grossinger's is going to hold a Canadian Holiday Festival October 10 to 14. It'll encompass the Teachers' Convention, October 10 - 11, and Thanksgiving, October 14. There'll be fun for all the family. There'll be ice skating on the outdoor artificial rink, golf on the championship course, tennis on the all-weather courts, swimming in the indoor pool, and many other happy activities. This is a great chance for that much-needed autumn vacation with the family . . . However, if you're single, we'll have something special for you, too. That weekend, October 11-13, we're going to hold our Beachcombers' Ball for unattached fellows and girls — and remember: Monday, October 14, is Thanksgiving!

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THEIR FIRST ROSH HASHONAH IN FRANCE

(Continued from Page Four)

The unexpected ebb and flow of Jewish migrations and the unexpected natural catastrophies that erupt from time to time make it necessary for JDC to divert funds from some areas of need to other areas where the need is greater. Often it is a painful decision that must be made, for inevitably some will suffer. Still the decision must be made, and always on the basis of where the need is greatest.

At this Rosh Hashonah, the Jewish year 5724, when man reflects on his actions in the past year, let us also accept a measure of responsibility for making these decisions, through our contributions to the United Jewish Appeal. For the amount of money available will determine, in the final analysis, who shall be helped and who shall be deprived; sometimes even who shall live and who shall die. In a sense we are all equally responsible for the answer and we are hopeful that when the shofar sounds the call to Rosh Hashonah services next year, and in the years to come, the needy shall be fewer and the means with which to aid them shall be sufficient.

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12. Nine weekly flights from Montreal to Europe until the end of October, then daily flights from November 1st. KLM has been established in Canada since 1946 and now has offices in principal Canadian cities. Something to remember: KLM also has several flights daily out of New York.

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MONTREAL MEETINGS

★ JOINT CAMPAIGN ★

Members of the Pacesetters Committee of the Women's Division, are: Mesdames Barney Aaron, Edward Barkoff, Henry Blatt, J. J. Block, Abe Bronfman, Gerald Bronfman, Gordon Brown, Joseph Cohen, William Cohen, J. Elkin, Jack Lubotta, Henry Manella, A. Miller, Arthur Pascal, Cecil Pascal, Jack Reitman, Sam. Reitman, Charles Rothman, Arthur Rudnikoff, Nathan Steinberg; and new Pacesetters are Mesdames Monroe Abbey, Henry Blatt, Jack Blatt, Harry Cohen, Judith Clark, Sam. Maislin, Sidney Maislin, Henry Manella, David L. Nadler, Moe M. Nadler, Arthur Pascal, Hyman Pascal; also Max Pascal, in memory of Mrs. Max Pascal. Chairmen and hostesses for the sub-divisions are Mesdames I. D. Leopold, Eric Flanders, Stanton Friedman, Neil Phillips, Max Feldman, Robert Cummings, Joseph Cohen; and on their committees are: Mesdames J. B. Becker, Gordon Brown, D. D. Feldman, Hyman Feldman, Max Finestone, Stanton Friedman, Sam. Hershorn, Maxwell M. Kalman, W. B. Miller, Cecil Pascal, Edward I. Roll, I. Rudberg, Sam. Samuelson, Philip Segal, Nathan Steinberg, Leon Teitelbaum, Stanley Vineberg, Arthur Becker, Richard Bornstein, Edward Bronfman, Irving Ransen, Louis Rohrlick, Lawrence Tarshis, Louis Bloom, C. Bornstein, Peter Bronfman, Gerald Brownstein, Fred Cleman, Gerald Cohen, M. Deitcher, M. Dobrin, S. Fisher, M. Gold, S. Gottfried, M. G. Greenblatt, Clarence Gross, Morrie Heft, Charles Hershorn, David Jacobs, Saul Josephson, J. A. Klein, Rhoda Leopold, H. Marks, S. Leon Mendelsohn, Moe Nadler, Cecil Pascal, M. Ross, Myer Sager, I. Salomon, I. Scott, Stanley Shenkman, Edward Spiegel, George Streau, H. Taub, Arthur Victor, Hershel Victor, Joseph B. Vineberg, Harvey Wexler, Alfred Zion, J. Abrahanson, B. M. Bloomfield, Leonard Ellen, Eric Flanders, Max Gruber, Irving Maklan, Saul Yaffe, and Lou. Zuarsky, H. Becker, Maurice Belitsky, C. Berman, Ralph Berman, J. Caplan, Joseph Carin, Melvin Chorney, F. Cleman, Saul Cohen, Jack Cummings, Ralph Cummings, Robert Cummings, Edward M. Daniels, H. Deckelbaum, Arthur Diamond, A. Echenberg, Ben Engelstein, J. Fels, I. Fineberg, S. Friedman, I. Gertsman, S. Goldwarg, Jack Gordon, Nat Gordon, J. Gross, Harvey Katz, I. Kornbluth, S. Landsman, B. G. Levine, Harry Magder, P. Manovitz, Cecil Pascal, Neil Phillips, L. Reitman, H. Rubin, M. J. Schaffer, Jack Schubert, A. Sheiner, M. Silberberg, Reuben Spector, A. Stein, J. Takefman, Cecil Vineberg, M. White, Norman Gold, Harvey Maron, Maxwell Cummings, Saul Richstone, Melvin Ross, Stanley Abbey, Henry Bacal, S. Black, Maurice Brotman, Gordon Brown, David Campbell, D. Caplan, J. Caplan, Joseph Carin, H. Deckelbaum, H. Fanaberia, H. Eric Feigelson, Alan Finestone, Larry Finkelstein, N. Finkelstein, N. Genser, Morrie Gold, Reuben Gold, T. Gold, G. Golt, Albert Greenberg, M. Gross, Stanley Guttman, H. Israel, David Kirsch, T. Lande, Charles Lebovitz, J. Lefcoe, Norman Lupovich, David Margolese, Harold Miller, L. Pedvis, L. Phillips, I. Richer, Nat Robins, H. C. Samit, Ben Silverman, Colin Spiegel, A. J. Steinberg, Louis Wiseman, Sam. Wittenberg.

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★ HOSPITAL OF HOPE ★

Unit meeting on Monday, September 23, at 8:00 p.m., is: Ethel and Max Rostrogovitch, at the home of Mrs. A. Margolese, 5502 Trans Island Avenue. Unit meeting on Tuesday, September 24, at 1:00 p.m., is: Chaim Revzen-Yoisef Altman, luncheon, at the home of Mrs. I. Rosenberg, 3385 Barclay Avenue; at 2:00 p.m., Henry Shuster, at the home of Mrs. Annie Leckner, 4865 Maplewood Avenue; at 8:00 p.m., are: Brotman-Geyer, at the home of Mrs. I. Kanofsky, 6393 de Vimy Avenue; Margolick, at the home of Mrs. H. Caplan, 4654 Fulton Avenue; Mordecai and Essie Baker, at the home of Mrs. J. Charness, 831 Stuart Avenue; Mrs. S. Cohen, president; Fraid-Philip Cohen, at the home of Mrs. H. A. Cohen, 5591 Bradford Place; Hesha Berson and Rose Moss, at the home of Mrs. E. Atkin, 2870 Bedford Road; Chaim Revzen Junior, at the home of Mrs. A. Goldstein, 7567 Birnam Avenue; Chasie and Gittel, at the home of Mrs. J. Elisanff, 4457 Plamondon Avenue. Unit meeting on Wednesday, September 25, at 2:00 p.m., is: Baker-Kolker, at the home of Mrs. S. Zaracoff, 4641 City Hall Avenue.

★Sandra Goodman, aged twelve and one-half years, daughter of Mr. and Mrs. Peter Goodman, 2495 Goyer Street, won highest distinction in her group, in piano from McGill University. She is the sister of Marvyn Stephen Goodman, and Ivy Rhonda, aged eight years.

★Seymour Mishkin, a third-year medical student at McGill University, won the primary prize for the highest aggregate standing in the subjects of the first two years of medical school: the Joseph Hills Prize in pharmacology; and the John Munro Eider Prize in Anatomy. He is the son of Mr. and Mrs. John Mishkin, 6200 Clanranald Avenue.

★ Y.M.-Y.W.H.A. ★

Institute of Jewish Studies is being inaugurated this year to provide college-level courses in traditional and modern areas of Jewish learning. This will be the most extensive program of adult Jewish education in Montreal and is open to the public. A group of rabbis and educators has been working for the past year to organize a curriculum that would include both the age-old areas of Jewish study and courses that deal particularly with Jewish life in North America today. Sixteen courses are offered in: Jewish history, philosophy, Pentateuch, the Hebrew Prophets, folk music, psychology, economics, Yiddish and Hebrew literature, the development of Jewish Law, and communal organization. Naim Kattan, journalist and commentator, and secretary of the Cercle Juif de Langue Française of the Canadian Jewish Congress, will lecture on "Changing Quebec." Mr. Kattan will discuss major social, political, and cultural forces in the evolution of French Canada. Shloime Wiseman, principal and founder of the Jewish Peoples Schools, will lecture on "The Interaction Of Jewish And Non-Jewish Cultures", treating critical moments in history when Judaism has affected and been affected by surrounding cultures. A course on "The Jew In The Modern Fiction" will be given by Mervin Butovsky, assistant professor at Sir George Williams University. Mr. Butovsky will discuss contemporary American and European novels by non-Jewish as well as Jewish writers. All courses will be given weekly at the Snowdon Branch, 5500 Westbury Avenue. Most classes will meet Sunday evenings; two on Monday evenings, at 8 and 9. Registration for members and non-'Y' members takes place daily, except Saturday from now until the opening session on October 6.

★ BNAI BRITH WOMEN ★

Laurentian Chapter Number 520 dessert luncheon meeting is on Wednesday, September 25, at 1.00 p.m., at the Wagon Wheel Restaurant. The program will be the game, "Password"; Tom Cherrington, of CKGM, will be moderator, assisted by Bill Roberts, of CJAD, and Larry Fredericks, of CKVL. Mrs. Saul Corber, president, will preside. Mesdames Joseph Morantz, and Jack Tock are program chairmen; Mrs. Peter Cader, publicity chairman.

★ PYTHIAN SISTERS ★

Recia Stanfield Memorial Temple Number Four general meeting is on Tuesday, October 1, at 8.30 p.m., at Spanish and Portuguese Synagogue. Mrs. G. Elman is hostess. At the last meeting, Mrs. H. Hershon won the raffle.

★MIZRACHI-HAPOEL HAMIZRACHI★

Women: The annual Chai dinner, on Tuesday, September 24, at 6.30 p.m., is at Herzl Hall. The co-chairmen are Mesdames S. Cohen, J. L. Gewurz, and S. Lazar. Mrs. Eli Resnikoff, of New York, national president of the Mizrachi Women's Organization of America, will be the guest speaker. Mrs. Resnikoff has visited Israel many times, and most recently, in the spring of 1963. She was a delegate to the last World Zionist Conference, in Jerusalem. There will be folk songs and musical entertainment.

★ JEWISH CONVALESCENT ★

Hospital, Ezra Ladies Society, at the home of Mrs. B. London, 3500 Van Horne Avenue. The president, Mrs. S. Lefcort, presided. $233 was raised.

★Murray Jack, son of Mr. and Mrs. Hymen Gilman, 4733 Dornal Avenue, a seventh grade student of Iona School, won a scholarship to Westhill High School. He is the brother of John Gilman; grandson of Mrs. R. Parkou, 802 Dollard Avenue, and the late Morris Parkou; and of Mrs. W. Gilman, 5286 Hutchison Street, and the late William Gilman.

★ROUMANIAN JEWS★

Women's Division hostess was Mrs. K. Rabinovitch, 2720 Darlington Place. Present were: Mesdames S. Abramovitch, M. Ancel, G. Davids, A. Baker, Nettie Schwartz, W. Weinberg, M. Spear, E. Cohen, B. Moyse, B. Marcus, S. Zimmerman, K. Rabinovitch, G. Rabinovitch, C. Nadler, I. Rabinovitch, F. Wexler, T. Herscovitch, G. Goldenberg, A. Lebenson, A. Weindman. Mrs. M. Miller, president, presided. The meeting on September 25, at 1.30 p.m., is at the home of Mrs. G. Rabinovitch, 4829 Plamondon Street.

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Humanitarianism Of The Laws Of Israel: Kindness To Animals

By Dr. Jacob S. Raisin, Rabbi

PREPARED BY THE COMMISSION ON INFORMATION ABOUT JUDAISM, APPOINTED JOINTLY BY THE UNION OF AMERICAN HEBREW CONGREGATIONS AND THE CENTRAL CONFERENCE OF AMERICA RABBIS

There is hardly a religion of antiquity which did not display a regard for the rights of certain "lower" forms of life. Traces of a goodly amount of legislative protection of birds and beasts, and even reptiles, may be found among all people since the dawn of civilization.

Unfortunately, these considerations were prompted rather by superstitious fear than by a real solicitude for the handiwork of God. Nor did they have anything to do with gentleness and humanity. To the ancients, certain birds and beasts and reptiles were endowed with a degree of intelligence, prescience and sanctity, which rendered them superior to man, and entitled them to be the objects of worship.

The dog and the ox, the eagle and the pelican, the dolphin and the elephant, the cat and the crocodile - all, at one time or another, had their temples and their worshipers, and were given the homage due to the Deity. Not only among the Egyptians and Assyrians but also among the Greeks and the Romans there were those who believed that they were divinities incarnate, or regarded them as the favorite abodes of the souls of the departed. As a result, while any inhumanity, or even disrespect, toward the favored animals was not infrequently punished with torture and death, the rest of the animal world was left to man's tender mercies to deal with as he saw fit.

And thus all through the Middle Ages and, in some countries, down to our own day, bull fights and cock fights and quail fights and the excitement of the chase continued to be "innocent" pastimes for the masses, the classes, and even the clergy, and these activities were regarded by some as specially directed by Providence to encourage us with examples of bravery and self-sacrifice.

Judaism was the first to become "a mouth for the dumb." Its extreme solicitude for the rights of the weak, the poor, the lowly, not only of humanity but of all created beings, constitutes it the most humane of the religions of the world. "Tenderness to animals," says Lecky, "is one of the most beautiful features of the Old Testament writers."

Judaism from the start insisted upon fair play not only between man and man but also between man and beast. Unlike paganism, it never maintained that some animals are superior to, or even the equals of, man. It admits that their place in the scheme of creation is manifestly lower than man's, who is himself "but little lower than the angels." But it insists that their rights are none the less to be recognized.

God, who made the one, has also made the other. And while He permitted man to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth"; and while He promised man that "the fear of you, and the dread of you, shall be upon every beast of the earth and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea"; He yet bade him to be humane. Man was intended to be a master, not a tyrant. He may use but not abuse his power.

Thus, Jews neither worshiped nor maltreated their animals. The basic principle of Jewish theology may be summed up in the words of the Psalmist: "The Lord is good to all, and His tender mercies are over all His works."

True to this belief, the Bible from the outset emphasizes the

(Continued on Page Seven)

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CINEMA FESTIVAL

Kurt Blumenfeld, Early Guide And Mentor On What A Zionist Is

By Sholom Ben Chorin

Yehuda Kurt Blumenfeld who, after a long illness, died in Tel Aviv on May 21, 1963, at the age of 79, was possibly the last representative of a school of Zionism which put emphasis on a profound analysis of the Jewish question, and whose approach was ideological rather than empirical.

Kurt Blumenfeld was born at Maggrobova near Insterburg, Eastern Prussia, in 1884. His father was a judge, and his family was completely assimilated. In his student days he joined the Zionist Movement to which he was to dedicate his whole life. In 1909 he was appointed first "Propaganda Secretary" of the Zionist Organization in Germany. Until the outbreak of World War I he travelled extensively over many parts of Europe in order to win over the Jews to the Zionist idea.

After the war he became managing director of the Keren Hayesod Foundation Fund and was a member of the Zionist General Council from 1920 until his death. From 1924 to 1933 he was President of the Zionist Organization of Germany. Immediately after Hitler's seizure of power he settled in Jerusalem and continued his work at the headquarters of the Keren Hayesod. He undertook missions to the United States on its behalf and succeeded in enrolling the support of many American Jewish leaders for the upbuilding of the land of Israel.

In Israel, Kurt Blumenfeld was regarded as one of the outstanding figures among the immigrants from Central Europe. His autobiography, "Erlebte Judenfrage" ("The Jewish Question As A Personal Experience"), is the balance sheet of a life in the service of the Zionist Movement.

Characteristic of Blumenfeld's Zionism is his penetrating analysis of the Jewish Question and his "Palestine-centric" ideology. In his view only a Jew for whom Eretz Israel is an integral part of his personal life may be called a Zionist. It is noteworthy that already before World War I, at the German Zionist Conference of 1912, he carried a resolution demanding that "Palestine be included in the life-programme of every individual Zionist." A critical examination of the position of American Zionism today shows that this demand of Blumenfeld's has remained as topical as ever.

Blumenfeld's activities primarily aimed at enlisting the sympathies of outstanding personalities rather than at influencing the masses. Thus he can be credited with engaging Albert Einstein for the Zionist cause and persuading him to undertake a mission together with Dr. Weizmann to the United States on behalf of the Keren Hayesod. It was also due to Blumenfeld's efforts that Oscar Wassermann, the President of the "Deutsche Bank", joined the enlarged Jewish Agency established in 1929. This was a signal success because Wassermann's example not only made a great impression on influential sections of German Jewry but also encouraged some international Jewish financiers, particularly in the U.S.A., to take an active part in the upbuilding of Israel.

(Continued on Page Ten)

DEATHS

Mrs. Rose Haimovitz Abramovitz, formerly of Montreal, of Brooklyn, N.Y., aged seventy years, the widow of Rudolph Abramovitz, died on Friday, August 30, in Brooklyn. She is survived by four daughters: Mrs. Ben Goodman (Sarah), Mrs. Harry Dankner (Tillie), Mrs. Jack Levine (Mary), and Mrs. Jack Needleman (Dorothy), all of Brooklyn; ten grandchildren; Marilyn, and Michael Goodman; Shirley, Sharon, Natalie, and Allan Fisher, children of Mr. and Mrs. Harry Dankner; Bruce, and Robert Needleman; Mrs. Joel Leckner (Eileen), and Marty Levine; and a brother, Max Haimovitz, 3260 Barclay Avenue. Funeral services took place in Brooklyn. Burial was at Mount Sinai Cemetery.

Mrs. Annie Ellenbogen Goldstein, 6351 Trans Island Avenue, died on Tuesday, August 6, at the Jewish General Hospital. She is survived by her husband, Gershon Goldstein; three sons: John Goldstein, of Niagara Falls, Ont.; Charles Goldstein, of Los Angeles, Calif.; Henry Goldstein, 2180 Church Street; a daughter, Mrs. A. Spigelman, (Mary), 465 Alexis Nihon Boulevard; twelve grandchildren: Miss Mary Goldstein, and Joseph, children of Mr. and Mrs. John Goldstein; Miss Barbara Goldstein, and Jeffrey, children of Mr. and Mrs. Charles Goldstein; Steven, Norman, and Cheryl, children of Mr. and Mrs. Henry Goldstein; Mrs. G. Fagen, Misses Linda, and Rhonda Goldstein, daughters of Mrs. Mildred Goldstein, of New York, and the late Joseph Goldstein; Miss Florence Spigelman, and Barry Spigelman; a great-grandchild, Liza Fagen. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at the Victoria Hebrew Sick Benefit Society Cemetery. Shiva was held at the home.

Israel Feldman, 2940 Brighton Avenue, died on Tuesday, September 3, in Montreal. He is survived by three sons: Samuel Feldman, 4720 Circle Road; Harry Feldman, 5222 Cumberland Avenue; Moe Feldman, 784 Liege Street; a daughter, Mrs. S. H. Rubin (Leonie), 4995 Prince of Wales Avenue; twelve grandchildren: Mark, Barry, and Dora, children of Mr. and Mrs. Samuel Feldman; Jerry, and Donald, sons of Mr. and Mrs. Harry Feldman; Mrs. J. Kalina (Leah), Max, and Alex, children of Mr. and Mrs. Moe Feldman; Mrs. M. Mass (Phyllis); Sheila, Stephen, and Deborah Rubin; six great-grandchildren: Shelley Dale Mass; Donald and Michael Kalina; Jeffrey and Marla, children of Mr. and Mrs. Max Feldman; Glen David, son of Mr. and Mrs. Alex Feldman; and a sister, Mrs. Fanny Feldman, 3083 Brighton Avenue. Funeral services took place from Paperman's. Rabbi Joseph Grunblatt officiated. Burial was at North End Vilkomirer Cemetery. Shiva was privately observed.

Mrs. Lily Seller Adler, 721 Eighty-First Avenue, died on Tuesday, August 20, at the Jewish General Hospital. She is survived by a son, Melvin Adler; a daughter, Miss Frances Adler; her mother, Mrs. Sarah Seller, of Ste. Agathe, Quebec; a brother, Maurice Seller, of Ste. Agathe; and two sisters: Mrs. I. Gossack (Becky), 3736 Kent Avenue; and Mrs. Herman Neifach (Jeanne), of Buffalo, N. Y. She was the daughter of the late Max Seller; and the sister of the late Jack Seller. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at Poale Zedek Cemetery. Shiva was at the home of Mr. and Mrs. I. Gossack.

CLASSIFIED

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HUMANITARIANISM OF THE LAWS OF ISRAEL: KINDNESS TO ANIMALS

(Continued from Page Six)

doctrine that God is the Creator of all, and that by the same fiat with which He made man He also made "every moving creature that hath life," and in the same spirit He pronounced that all were good and He blessed them. Man and beast are thus regarded as inter-related; each one is affected by the good or evil of the other.

Through the disobedience of the serpent, Adam and Eve were doomed to suffering and death; and when "the wickedness of man became great upon the earth," animals, too, suffered as a consequence. The plagues which afflicted the land of Egypt were sent upon men and animals alike; and the wickedness of Nineveh, like that of Sodom and Gomorrah, would have incited God's wrath upon all.

But the same God who punishes them both in His judgment, also remembers them both in His righteousness. He not only preserves Noah, but "two and two of all flesh wherein there is life," and blesses them both once more with the same ancient benediction. He spares not only the repentant Ninevites but their multitude of cattle.

How the Jews reacted toward this ideal of God's goodness to all, the stories of the lives of the leading characters of the Bible bear ample evidence. The test by which Abraham's servant sought to decide on the fitness of his future mistress was whether she would be kind to his camels as well as himself.

Jacob's devotion to the welfare of his flock is indicated in his touching appeal to Esau not to urge him to travel in his company, for "My lord knoweth that the children are tender, and the flocks and herds with young are with me; and if they should overdrive them one day, all the flock will die"; even as on a former occasion he pleaded with the shepherds whom he met on his journey: "Water ye the sheep, and go and feed them."

Cruelty to animals was to them no less heinous a crime than cruelty to human beings, and they were certain that God would plead their cause and punish those who took advantage of their helplessness. "Am not I thine ass, upon which thou hast ridden all thy life long unto this day?" asks the faithful beast of her wrathful master in one of the oldest Hebrew folk-tales; and the angel of the Lord who comes to her rescue adds: "Unless she had turned aside from me (and thus averted the blow), surely now I had even slain thee, and saved her alive!"

To the ancient Hebrews, God's peculiar care of His less advanced creatures was a never-failing fountain of inspiration. It supplied them with a theme for their most ardent invocations, a subject for their prayers and meditations, a text for their exhortations, a symbol for the fulfilment of their future expectations.

The Psalmists in particular attain the highest peak of exaltation when they attune their harps to God the Creator to whom belongs every beast of the forest, and the cattle upon a thousand hills; who knoweth the fowls of the mountains and the wild beasts of the field; who prepareth trees for the birds, high hills for the wild goats, rocks for the conies, the deep and wide sea for "things creeping innumerable, both small and great"; who, even as He has made light that man go forth to his labor, did create darkness that the denizens of the forest may creep forth from their lairs; who, in a word, "Openeth His hand, and satisfieth the desire of every living being."

Surely, a God whose tender mercies are so all-embracing will have compassion upon those whom He made in His own image. A providence which provides "his prey for the lion, and heareth the young ravens when they cry for their food," will also not forsake me, reasons Job, and persists in his steadfastness to the very end. And this has been the Jewish conviction all through the ages. "Lo, I have sinned, and I have done iniquitously," pleads David in his distress, "but these sheep, what have they done?"

And as in their hymns and prayers so also in their instruction, the Jews were ever fond "to point a moral and adorn a tale" from the animal kingdom. The Book of Proverbs abounds in warnings to the foolish not to be like the bird which imagines that the net is spread in vain, or which rushes thoughtlessly into the snare, nor to follow the seducer like an ox the slaughterer; but rather to escape like a gazelle from the hand of the hunter.

It calls on the sluggard to go to the ant, to consider her ways and be wise. And it holds up for our edification the four "which are little upon earth, yet are exceeding wise: the ants, which provide their food in the summer; the badgers, which build their houses in the crags; the locusts which go forth by bands; and the spiders, which find admission into the palace of the king."

But more especially did the Prophets resort to illustrations from the life of the animal kingdom when they denounced those who failed to keep faith with the Guardian of Israel. "The ox knoweth his owner, and the ass his master's crib," thunders Isaiah, but Israel doth not know, My people doth not consider!"

Jeremiah mourns: "Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the swallow, and the crane, observe the time of their coming; but my people know not the ordinance of the Lord"; they are like "a swift young camel . . . a wild ass used to the wilderness, that snuffeth up the wind in her desire." Sooner, according to him, will "the Ethiopian change his skin, or the leopard his spots" than they that are accustomed to do evil will do good.

Ezekiel, too, inveighs most bitterly against the shepherds of Israel who only feed themselves and "destroy and scatter the sheep of My pasture." All agree in warning their people against the coming of the Day of Wrath when they will flee from their mortal foes "as the chased gazelle, and as the sheep that no man gathereth."

Yet their faith in God as the Good Shepherd ever came to their rescue, and illumined their most despondent moments with the light of hope. They were confident that even in His anger He will remember mercy to "the people of His pasture, and the sheep of His hand"; that the "Shepherd of Israel, He that led Joseph like a flock," in days gone by, will again seek out His sheep, and deliver them "out of all places whither they have been scattered in the days of clouds and thick darkness," and they shall escape "as a bird out of the snare of the fowler."

No one needs fear evil whose Shepherd is the Lord, even though he walk in the valley of the shadow of death! This was applied to each Jew individually, to the entire household of Israel, and to the whole human race. Nay, to the animals, also. For does not the Lord preserve man and beast?

"As the shepherd mustereth his flock," runs an ancient prayer on the Day of Atonement, "and passeth each under his crook, so dost Thou cause to pass, number, appoint and visit every living soul, fixing the limitation of all creatures and prescribing their destiny."

The millenium of which the Prophets dreamed, and of whose advent they were never in doubt, though it come only in the last of days, was to dawn not only for man but also for bird and beast and reptile. It will be a return to the halcyon days of peace among all of God's creatures, as it was when the world was still fresh from the hand of its Creator. In God's great scheme of salvation the lower orders of life were not overlooked. Peace and good-will will obtain among "all the inhabitants of the earth."

It will begin with the redemption of Israel from its sins and its sorrows; it will culminate in the perfection of humanity. God will strengthen the diseased, heal that which is sick, bind up the broken, bring back the stray, and gather her that is driven away. Israel will return, even "as the doves to their cotes." But here it will not, it cannot, stop. "The last of

(Continued on Page Eight)

CLASS IN COOKERY

SOUR CREAM COFFEE CAKE

one-half cup butter or shortening
one cup sugar
two eggs
one and one-half cups cake flour
cinnamon
one and-half teaspoons baking powder
one teaspoon baking soda
one cup sour cream
one-quarter cup brown sugar
one-quarter cup chopped nuts
one teaspoon vanilla

Mix baking soda into sour cream. Sift flour, measure, and resift flour, with baking powder. Cream butter and sugar, and sour cream, until fluffy. Add eggs one at a time, beat well after each addition. Add vanilla, flour mixture, and sour cream, alternately. Combine brown sugar, cinnamon to taste, and chopped nuts. Pour half of the batter into an eight-by-eight-inch pan, and add one-half of brown sugar mixture, then the remaining batter. Sprinkle the remaining brown sugar mixture on top. Bake at 350 degrees for forty-five minutes. The chopped nuts are optional.

Mrs. H. Brown,
36 Collinson Boulevard, Toronto.

GELATINE CAKE

one package white cake mix
one package gelatine
three-quarters cup oil
three-quarters cup cold water
four eggs

Beat the egg whites stiff, and set aside. Mix dry ingredients, including the dry gelatine. Add oil, water and egg yolks, mixing at a medium speed, in electric mixer, or by hand. Gradually add egg whites. Bake in a nine-inch tube pan at 350 degrees until golden brown.

Mrs. Louis A. Albert,
5821 Hudson Avenue, Montreal.

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Sabbath Candles will be kindled on

Friday, September 20, at 6.39 p.m., D.S.T., in Montreal
Friday, September 20, at 7.02 p.m., D.S.T., in Toronto
Friday, September 27, at 6.25 p.m., D.S.T., in Montreal
Friday, September 27, at 6.49 p.m., D.S.T., in Toronto

★

Yom Kippur is on Saturday, September 28

★

Heshvan 1, 5724, falls on Saturday, October 19

★

The Festival of Succoth commences on Wednesday evening, October 2

TORONTO BIRTHS

Born, to Mr. and Mrs. Stanley Fishman (nee Merle Cadesky), 580 Christie Street, on September 7, at New Mount Hospital, a son, Elliott Jay; grandson of Mr. and Mrs. Frank Cadesky, 767 Spadina Road; and of Mr. and Mrs. Morris Fishman, 3905 Bathurst Street; great-grandson of Mrs. Fanny Summers, 113 Baldwin Street.

Born, to Mr. and Mrs. Bernard Fruitman (nee Eleanor Minegarten), 22 Clayhall Crescent, on September 9, at the Women's College Hospital, a daughter, Rhonda Marlene; sister of Jaclynn, aged three years; granddaughter of Mrs. Sally Minegarten, 151 Arlington Avenue, and the late Jack Minegarten; and of Mrs. Becky Fruitman, 3905 Bathurst Street, and the late Max Fruitman.

Born, to Mr. and Mrs. Allan Weiss (nee Grace Levine), 328 Betty Ann Drive, on August 28, at the New Mount Sinai Hospital, a son, Russell Lloyd; brother of Jason, aged eight years; a sister, Cari, six; and of Gerald, four; grandson of Mr. and Mrs. Maurice A. Levine, 136 Searle Avenue. The godparents are Mr. and Mrs. James Montagnes, 11 Burton Road.

Born, to Mr. and Mrs. Donald Fox (nee Florence Swadron), 29 Delsan Court, Buffalo, N. Y., formerly of Toronto, on August 22, at Millard Fillmore Hospital, in Buffalo, a son, Eric Lance; sister of Brenda Carin, aged three years; grandson of Mr. and Mrs. George Swadron, 9 Lissom Crescent, Toronto; and of Mr. and Mrs. Isadore Fox, 756 Tacoma Avenue, Buffalo; great-granddaughter of Mrs. Rebecca Swadron, 9 Kirkland Boulevard; and of Abraham Fox, 114 Carmel Avenue, Buffalo. Godparents are Mr. and Mrs. Barry Swadron, 9 Lissom Crescent, uncle and aunt. Abraham Fox, grandfather, held the baby during the ceremony.

MONTREAL BIRTHS

Born, to Mr. and Mrs. Lawrence Breslnger (nee Harriet Zackon), 5609 Rand Avenue, on August 26, at the Royal Victoria Hospital, a daughter, Nancy Allison; sister of Sylvia, aged eight years, and Ellyn, six and one-half; granddaughter of Mr. and Mrs. Joseph Bresinger, 4575 St. Kevin Street; and of Samuel Zackon, 3660 Mountain Street, and the late Mrs. Sylvia Zackon.

Born, to Mr. and Mrs. Bernard Felsenstein (nee Anne Feldberg), 4715 Plamondon Street, on August 3, at the Jewish General Hospital, a son, Michael Lorne; grandson of Mr. and Mrs. Harry Felsenstein, 5970 La Peltrie Street; and of Mr. and Mrs. Morris Feldberg, of Ottawa, Ont. Godparents are Mr. and Mrs. Harry Stein, 4620 Van Horne Avenue, uncle and aunt. Morris Feldberg, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Leonard Greenberg (nee Marian Socoransky), 1215 Ridgewood Drive, on August 28, at the Jewish General Hospital, a son, Sheldon Alan; brother of Penny Ann, aged three and one-half years; and Stephen, twenty-one months; grandson of Mr. and Mrs. Jack Socoransky, 4785 Vezina Avenue; and of Mr. and Mrs. Max Greenberg, 6525 Wilderton Avenue. Godparents are Mr. and Mrs. H. Greenberg, 2700 Kent Avenue. Max Greenberg, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Walter Fischer (nee Anita Fainbloom), 11916 Philippe Hebert Street, on August 28, at the Royal Victoria Hospital, a son, Stephen John; brother of Bruce, aged six years; and of Lorraine, three; grandson of Mr. and Mrs. M. Fainbloom, 4414 Draper Avenue. Godparents are Mr. and Mrs. B. Libman, 1157 Prince Charles Street, cousins. Dr. S. H. Usher, 4437 King Edward Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Eric Mauer (nee Shirley Freiheit), 5380 Bessborough Avenue, on August 24, at the Royal Victoria Hospital, a son, Michael Stewart; brother of Brahm, aged four years; and of Rodi, two; grandson of Mr. and Mrs. Louis Freiheit, 4935 Hampton Avenue; and of Mr. and Mrs. I. Mauer, 5362 Van Horne Avenue. Godparents are Morton Freiheit, 4935 Hampton Avenue, uncle; and Mrs. Louis Freiheit, grandmother. I. Mauer, grandfather, held the baby during ceremony. Michael Stewart was born on his mother's birthday.

Born, to Mr. and Mrs. Thomas Blatt (nee Dena Zimring, formerly of Montreal), of Los Angeles, Calif., on August 24, a daughter, Rena Felice; sister of Leonard, aged four years; granddaughter of Mr. and Mrs. S. Zimring, 4525 Harvard Avenue, Montreal; and of the late Mr. and Mrs. L. Blatt, of Los Angeles, Calif.

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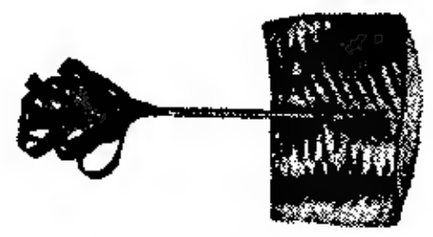
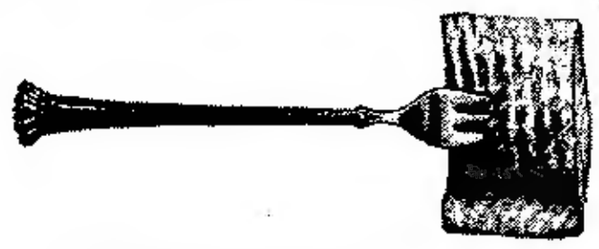
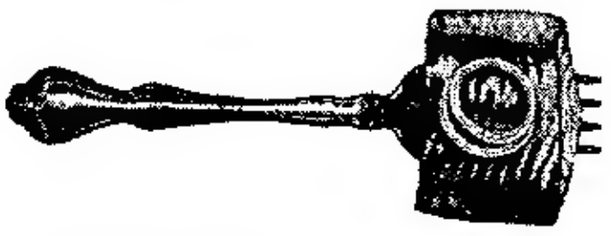


Served at bar mitzvahs, brunches, barbecues,



on crackers, canapes, cucumbers,



in salads, sandwiches, smorgasbords,

with boiled potatoes, chilled tomatoes, or straight from the jar.

VITA HERRING IS CATCHING ON FAST

Social Notes — Toronto

Mr. and Mrs. Harry Sable, 60 Rosebury Road, returned from their vacation, having spent a week in Painesville, and Mentor, Ohio; and a week with their son-in-law, and daughter, Mr. and Mrs. Irving Keyfitz, and Paula May, and Arthur Alan, of Monroeville, Pa. While there Mr. and Mrs. Keyfitz celebrated their thirteenth wedding anniversary.

Mr. and Mrs. Robert Ellison, of Belfast, Ireland, are visiting their son-in-law and daughter, Mr. and Mrs. Louis Hermant, 120 Dunblaine Avenue; and their son and daughter-in-law, Dr. and Mrs. Norman Ellison, 23 Markdale Avenue.

Mr. and Mrs. Hans Fread, 2515 Bathurst Street, and their son, Ronald Fread, 2108 East, 66th Street, Brooklyn, N. Y., were in Winnipeg, Man., to be present at the marriage of their son, Barry Fread, to Miss Marion Ross, daughter of Mr. and Mrs. Charles Ross, 306 Selkirk Avenue, Winnipeg. Mr. and Mrs. Barry Fread will take up new residence in Toronto.

Mrs. Mary Essengeld, of New York, visited her brother-in-law and sister, Mr. and Mrs. Mac Goldman, 607 Vesta Drive, and while here, accompanied Mr. and Mrs. Goldman on their vacation, to Ste. Agathe, Quebec City, and Montreal, Que. Their daughter-in-law, Mrs. Marvin Goldman, of San Francisco, Calif., visited here.

Jack L. Weber, 10 Laurelcrest Avenue, speech pathologist, was in Europe. On his way home, he visited his parents, Saul Weber, Q. C., and Mrs. Weber, 741 Stuart Avenue, Montreal, Quebec.

In Montreal, Quebec, for the marriage of Miss Marilyn Kader, daughter of Mrs. Anne Kader, 4200 Van Horne Avenue, and the late Samuel Kader, to Herbert Isenberg, son of Mr. and Mrs. Abe Isenberg, 125 Mount Royal Avenue West, at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue were: Mrs. Mary Katz, 12 Anthony Road, great-aunt of the bride; Issie Gottlieb, 77 Brucewood Crescent, great-uncle of the bride; Mr. and Mrs. B. Gottlieb, 77 Brucewood Crescent; and Mr. and Mrs. Samuel Waxman, 10 Dorchester Drive; all cousins of the bride.

Mr. and Mrs. M. Soll, formerly of 2 Collinson Boulevard, have moved to 680 Roselawn Avenue.

Mrs. Fanny Nadler, 12 Anthony Street, visited her niece, Mrs. Fanny Nadler, 5182 Westbury Avenue, Montreal, Quebec.

Mr. and Mrs. Nathan Yasny, 515 Chaplin Crescent, returned from Columbus, Ohio, where they visited their son-in-law and daughter, Mr. and Mrs. Davis B. Mellman, and Richard, and Barbara. While there, they were present at the bar-mitzvah of their grandson, Richard.

Issie Gottlieb, 77 Brucewood Crescent, visited his nephew, and niece, Mr. and Mrs. M. Zornberg, 4992 Dornal Avenue, Montreal, Quebec.

Miss Sheila Hanet, daughter of Charles Hanet, 11 Bonnacord Drive, and the late Mrs. Bessie Hanet, returned via Trans-Canada Air Lines, from a two-month vacation in Italy, France, England, and Spain.

Mr. and Mrs. Samuel Waxman, 10 Dorchester Drive, visited their cousins, Mr. and Mrs. M. Kumick, 2255 Bedford Road, Montreal, Quebec.

Here for the bar-mitzvah of Paul Schnier, son of Mr. and Mrs. Nathan Schnier, 55 Timberlane Drive, were: Mr. and Mrs. Harry Schnier, of Utica, N. Y., uncle and aunt; Mrs. Irving Schoefeld, of New York; and Mr. and Mrs. John Provezano, of Yonkers, New York.

Mr. and Mrs. B. Gottlieb, 77 Brucewood Crescent, visited their cousins, Mr. and Mrs. M. Zornberg, 4992 Dornal Avenue, Montreal, Quebec.

Mr. and Mrs. Leonard Johnson, formerly of 356B Clinton Street, have taken up residence, at 5 Peveril Hill Road South.

Miss Barbara Berman, daughter of Mr. and Mrs. Benjamin Berman, 11 Silverton Avenue, returned via Trans-Canada Air Lines, after a nine-week vacation in England, Italy, France, and Spain.

Mr. and Mrs. Sydney Shuman, formerly of 158 Pendrith Street, have taken up residence at 79 Ava Road.

Mr. and Mrs. Simon Bisgould, 7683 Cambie Street, Vancouver, B. C., were here for the engagement party of their son, Marvey Allan Bisgould, to Miss Elaine Levine, daughter of Mr. and Mrs. Murray Levine, 46 Clovelly Avenue.

Mrs. Irving Keyfitz, and Paula May, and Arthur Alan, of Monroeville, Pa., spent two weeks with her parents, Mr. and Mrs. Harry Sable, 60 Rosebury Road; and her brother and sister-in-law, Dr. and Mrs. Stanley Sable, and Sheri Ellen, 21 Mayfair Avenue.

Ronald Hoffman, son of Mr. and Mrs. Samuel Hoffman, 46 Cork Avenue, is on a vacation, touring the United States by bus.

Mrs. Joseph Rosenberg, 263 Vaughan Road, is back from a visit with her uncle, and aunt, Mr. and Mrs. Joseph Lerich, in Chicago, Ill.

Jeffrey Hart Joseph, of Reseda, California, formerly of Toronto, arrived by Trans Canada Air Lines, to visit his parents, Mr. and Mrs. Oscar Joseph; and sisters, Miss Cheryl and Jo-Ann, Joseph, 33 Strathearn Road, for three weeks.

Mr. and Mrs. D. Powell, formerly of 113 Hilton Avenue, have moved to 3575 Bathurst Street.

Mr. and Mrs. Marvin Rabin, of Flushing, N. Y., arrived via Trans Canada Air Lines, to spend their vacation here.

Louis Rose, of Brooklyn, N. Y., visited his brother-in-law and sister, Mr. and Mrs. Sydney Adler, 427 Horsham Avenue.

Mr. and Mrs. Edward Diamond, 4340 Bathurst Street, spent their honeymoon at the Nevele Country Club, in Ellenville, N. Y.; and new York. Mrs. Diamond is the former Miss Annette Levine, daughter of Mr. and Mrs. Philip Levine, 10 Borden Street. Mr. Diamond is the son of Mr. and Mrs. Louis Diamond, 11 Goddard Avenue.

Mr. and Mrs. M. Bell, 21 Palmerston Square, visited Mr. and Mrs. Max Kalnitsky, 6335 Macdonald Avenue, Montreal, Quebec.

Miss Sharon Miller, of Brooklyn, N. Y., formerly of Toronto, visited her cousins, Mr. and Mrs. H. Kanarek, and Marvin, Bernard, and Reva, 246 Searle Avenue. Her fiance, Howard Rosenthal, of Brooklyn, was their guest.

Mr. and Mrs. Harry Greenwald, 114 Ridelle Avenue, visited her brother-in-law and sister, Mr. and Mrs. Gordon Kulman, 5 Montgomery Road, St. Thomas, Ont., at their summer home, Wingate Lodge and Country Club, Port Bruce, Ont. Miss Donna Shapero, 261 Vaughan Road, a niece of Mrs. Kulman; and Irwin Bergman, 27 Invermay Avenue, the brother-in-law of Mrs. Kulman, were other visitors.

Miss Carol Barbara Schrott, daughter of Mr. and Mrs. Louis Schrott, 55 Prince Charles Drive, and the fiancee of Allan Gold, son of Mr. and Mrs. Carl Gold, 3838 Bathurst Street, was entertained at a buffet party, at the home of Mr. and Mrs. Harry Clarfield, 249 Hillhurst Boulevard, with fifty guests present. Miss Carol Barbara Schrott, the honouree, wore a green peau de soie sheath dress, with its own jacket.

David Krofchick, son of Joseph Krofchick, 20 Lawnhurst Boulevard, and the late Mrs. Freda Krofchick, was honoured by his father at a party, with forty-five guests present, to celebrate his graduation from the Faculty of Physics and Engineering, at Queen's University, in Kingston, Ont. Those who poured the beverages were: Mesdames L. C. Wintrob, 43 Stormount Street; E. Wintrob, 660 Eglinton Avenue; M. Krofchick, 19 Glen Cedar Road; and H. Smith, 29 Lynn Haven Road; all aunts. Here for the party were Mr. and Mrs. I. Krofchick, of Timmins, Ont. Mr. Krofchik is taking a post-graduate course at Columbia University, in New York.

Howard William, son of Mr. and Mrs. Alex Fisher, 600 Castlefield Avenue, was called to the Reading of the Law in celebration of his bar-mitzvah, at Adath Israel Synagogue. He is the brother of Miss Sheila Fisher; and of David, seventeen; Frances, ten; Linda, nine; and Michael, five; grandson of Isadore Weiner, 4340 Bathurst Street. Kiddush was observed. That same evening, at a dinner and reception at Adath Israel Synagogue, Mrs. Fisher was attired in a full-length, blue chiffon gown designed with a fitted, bodice; beaded, diamond-shaped neckline; and a sheath skirt. Miss Sheila Fisher, sister of the bar-mitzvah boy, wore a white chiffon, sleeveless dress, with a fitted bodice, appliqued with crystal beading; and scooped neckline; and a full skirt. Frances and Linda, his sisters, wore white organza dresses, with a blue floral print design; each with a fitted bodice, with a cummerbund; and a full skirt; and puffed sleeves. Seated at the head table with the family, was Arnold Linetsky, the fiance of Miss Sheila Fisher. Alex Weiner, 247 Markham Street, the great-uncle, asked the blessing over the challah. The head table was decorated with arrangements of white, blue and yellow chrysanthemums, roses and gladioli. Those who lit the candles with the above were: Mrs. Ida Bidnovitz, great-aunt; Alex Weiner, great-uncle; Mr. and Mrs. H. Weiner, Mr. and Mrs. B. Warner, and Frank Weiner, all uncles and aunts; Mr. and Mrs. L. Sochet, great-uncle and great-aunt; Bradley, Marc, and Joel Weiner; and Jeffrey and Robbie Warner, all cousins. Here from out of town were: Mr. and Mrs. Howard Groudine, of Little Neck, Long Island, N. Y.; Mrs. Faye Oppenheim, and children, Lyne and Calvin; Mr. and Mrs. R. Berman, Mr. and Mrs. M. Bleeman, Mrs. Gussie Black and Mrs. Clare Berman, all of Detroit, Mich.; and Mr. and Mrs. C. Herman, and Jack, of Adrian, Mich.

Paul Lorne, son of Mr. and Mrs. Nathan Schnier, 55 Timberlane Drive, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Beth Sholom Synagogue. He is the brother of Martin Schnier, 43 Tavistock Road; Mrs. Mottle Goodbaum, 52 Raeburn Avenue; and Miss Darlene Schnier. After services there was a Kiddush at the Synagogue. The next evening, at a dinner reception, there were two hundred and forty-five guests. Mrs. Schnier wore a long, turquoise-blue gown of peau de soie, with a sheath skirt; and beaded bodice. Mrs. Goodbaum wore a pale pink, peau de soie gown, with a sheath skirt; and bodice of beaded lace. Miss Darlene Schnier wore a long gown of pale pink crepe, with a semi-full skirt, and lightly beaded bodice. Seated at the head table with the family were: Rabbi and Mrs. David Monson; and Cantor and Mrs. H. Wahrman. Joseph Klingman, cousin, asked the blessing over the challah. The head table was decorated with white, and blue chrysanthemums, and tapered, blue candles. Those who lit the candles were: Mrs. N. Krakauer, great-aunt; Mr. and Mrs. Samuel Crackower, great-uncle, and aunt; Mr. and Mrs. Harvey Abrams, and Susan Gross, cousins; Mr. and Mrs. Harry Schnier, uncle, and aunt; Miss Gail Steinman, Avrom, and Joel Steinman; David, and Sima Crocker; Lawrence Crackower; all cousins; and Richard Fisher, Joseph Landau, Lenny Exton, Zevi, and Chaim Shainhouse; Shirley, and Mark Schnier, cousins; Stephen, Hyla, and Chavie Goodbaum, nieces and nephews; and Karen, and Steven Schnier; Mr. and Mrs. Mottle Goodbaum, brother-in-law, and sister; and sister, Miss Darlene Schnier. Murray Alter and his orchestra played. Here for the celebration were: Mr. and Mrs. Harry Schnier, of Utica, N. Y.; Mrs. Irving Schoenfeld, of New York; and Mr. and Mrs. John Provenzano, of Yonkers, N.Y.

BAR-MITZVAHS

Martin, son of Mr. and Mrs. Philip Greenglass, 157 Strathearn Road, will be called to the Reading of the Law, in honour of his bar-mitzvah, on November 16, at Beth Sholom Synagogue. He is the brother of Jerome, aged seventeen years; and Edis, fourteen; grandson of Mrs. Nathan Cohen, 2500 Bathurst Street, and the late Isadore Politsky; and of Mr. and Mrs. Harry Greenglass, 7 Frank Crescent. Kiddush will be observed. A luncheon will take place in the Synagogue hall after the services. A dinner reception will be held that evening, in the Synagogue hall.

Eric, son of Mr. and Mrs. Joel Fink, 62 Elm Ridge Drive, will be called to the Reading of the Law, in celebration of his bar-mitzvah, on Saturday, October 19. He is the brother of Gary, aged seventeen years; and grandson of Mrs. Lillian Fink, 250 Hillhurst Boulevard.

ENGAGEMENTS

Mr. and Mrs. Saul Collis, 80 Fairleigh Crescent, announce the engagement of their daughter, Miss Rochelle Collis, to Paul Hoffman, son of Mr. and Mrs. Samuel Hoffman, 389 Shaw Street. The marriage will take place on March 16, at Beth Sholom Synagogue.

Mr. and Mrs. Harry Wilks, 743 Woburn Avenue, announce the engagement of their daughter, Miss Heather Wilks, to Ronald Hoffman, son of Mr. and Mrs. Samuel Hoffman, 46 Cork Avenue.

Mr. and Mrs. Leo Gruber, 1 Longwood Drive, announce the engagement of their daughter, Miss Edith Claire Gruber, to Barry Salsberg, son of Mr. and Mrs. Samuel Salsberg, 389 Lonsdale Road.

Mr. and Mrs. Ben Katz, 2 Madoc Drive, announce the engagement of their daughter, Miss Frances Patricia Katz, to Ely Hacker, son of Mr. and Mrs. Samuel Hacker, 27 Alberta Avenue. Miss Katz is the granddaughter of Mr. and Mrs. Kelly Bernbaum, 2 Madoc Drive. Mr. Hacker is the grandson of Mrs. Rifka Cohen, of Rehovoth, Israel.

Mr. and Mrs. P. Title, 555 Roxton Road, announce the engagement of their daughter, Miss Nancy Title, to Morris Sternberg, son of Mr. and Mrs. Abel Sternberg, 187 Searle Avenue.

Mr. and Mrs. Percy Goodman, 3575 Bathurst Street, announce the engagement of their daughter, Sandra May, to Wally Greenspoon, son of Mr. and Mrs. David Greenspoon, 650 Briar Hill Avenue.

Mr. and Mrs. Samuel Lax, 258 Codsell Avenue, announce the engagement of their daughter, Miss Marilyn Lax, to Marvin Goodman, son of Mr. and Mrs. Russell Goodman, 36 McFarland Avenue.

Mr. and Mrs. David Jacobs, of Miami Beach, Fla., announce the engagement of their daughter, Miss Linda Yetta Jacobs, to Dr. Leonard Bernard Levine, son of Mr. and Mrs. Joseph Levine, 2500 Bathurst Street. The marriage will take place on February 2, at Shaarei Shomayim Synagogue.

BIRTHS

Born, to Mr. and Mrs. Jerry Shefsky (nee Gloria Williams), 22 Bayhampton Court, on September 6, at New Mount Sinai Hospital, a daughter, Linda Robin; sister of Stephen, aged eight and one-half years; David, seven; Alan, five; and of Martin, three; granddaughter of Mr. and Mrs. Samuel Williams, 55 Bryant Avenue; and of Mr. and Mrs. Morris Shefsky, 37 Beaver Valley Road; great-granddaughter of Mrs. Ida Taylor, 37 Beaver Valley Road; Mrs. Rose Shefsky, 3580 Bathurst Street; Mrs. Eva Madonik, 3807 Bathurst Street; and of Mr. and Mrs. Harry Adams, 135 Maria Street.

Born, to Mr. and Mrs. Manuel Markowitz (nee Shirley Ruth Fleishman), 186 Searle Avenue, on September 4, at the New Mount Sinai Hospital, a daughter, Heather Joyce; granddaughter of Mr. and Mrs. David Fleishman, 8 Lyndhurst Court; and of Mr. and Mrs. M. Markowitz, 271 Queen Street East.

Born, to Mr. and Mrs. Robert Stone (nee Myrna Tishler), of Buffalo, N. Y., formerly of Toronto, on September 5, at Children's Hospital, in Buffalo, N. Y., a son, Jordan Lee; grandson of Mr. and Mrs. Abe Stone, of Buffalo, N. Y.; and Mr. and Mrs. Benjamin Tishler, 1824 Bathurst Street; great-grandson of Mrs. Jenny Zeidin, 1824 Bathurst Street; and of Mrs. Annie Tishler, 2045 Eglinton Avenue West.

Born, to Mr. and Mrs. Elias Kleiner (nee Helen Parker), 1601 Dufferin Street, at New Mount Sinai Hospital, August 17, a daughter, Sherri Gayle; a sister of Mark Lawrence, aged fourteen months.

Born, to Mr. and Mrs. Joel Albaum (nee Pauline Stein), 14 Lilywood Road, on September 6, at New Mount Hospital, a son, Lorne Howard; brother of Jeffrey, aged two and one-half years; grandson of Mr. and Mrs. Frank Stein, 14 Lilywood Road; and of Mr. and Mrs. Benjamin Albaum, 136 Fairkirk Street.

Born, to Mr. and Mrs. Dennis Colt (nee Sheila Applebaum), 851 Briar Hill Avenue, at the New Mount Hospital, on September 5, a son, Stacey Earl; grandson of Mr. and Mrs. Sydney Colt, 136 Hove Street; and of Mr. and Mrs. Max Applebaum, 42 Northcliffe Boulevard. Sydney Colt, grandfather, held the baby during the ceremony.

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HUMANITARIANISM OF THE LAWS OF ISRAEL: KINDNESS TO ANIMALS

(Continued from Page Seven)

things, for which the first were made" shall be when:

"The wolf shall dwell with the lamb,
And the leopard shall lie down with the kid,
And the calf and the young lion, and the fatling together;
And a little child shall lead them.
And the cow and the bear shall feed,
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
And the sucking child shall play upon the hole of the asp,
And the weaned child shall put his hand upon the basilisk's den;—
They shall not hurt, nor destroy in all My holy mountain,
For the earth shall be full of the knowledge of the Lord
As the waters cover the sea."

The ferocity of the beast will cease when the rapacity of man will be no more. The millenium will dawn for both.

As God was the Good Shepherd, so were the Jewish worthies in keeping with the conceptions based on *imitatio Dei*, good shepherds all. Such were the Patriarchs, and many of the Prophets, including Moses, the like of whom there arose not in Israel, and David the founder of a dynasty, which, it was believed, would endure for ever. All were taken "from the sheepcote, from following the sheep" to be rulers and leaders and shepherds of God's "human sheep."

There were other nations who passed through the same pastoral and agricultural stage as Israel. Yet, for fond devotion to, faithful description of, and frequent examples from the animals, we must refer to the Hebrew Scriptures. The Hebrews' familiarity with the animals only bred greater love for them.

The poor man in Nathan's parable, who reared, together with his children, a little ewe lamb "which did eat of his own morsel and drank of his own cup, and lay in his bosom, and was until him as a daughter," could have been no exception. They loved them as fellow creatures.

They regarded them as divine hieroglyphics, in which, like Job and Joel and David and Solomon, they saw writ large the existence and the mercy of God, and the loveliness and orderliness of all He has made. And they felt that man's superior mentality was meant to enable him to be a help and not a hindrance, a protecting shepherd rather than a predatory field. How deeply they sympathized with the sufferings of innocent animals can be seen from the fact that when Isaiah sought to impress his people with the inexpressible anguish of the persecuted Servant of the Lord, he pictures him as "a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb."

Judged by his legislation Moses was not only the meekest, but also the humanest of law-makers. His heart which went out to the poor, the orphan, the widow, and the stranger, beat also for the dumb and helpless beast of the field. He would spare even the trees of the enemy's forest, for, as he so pointedly asks, "Is the tree to blame like man, and to suffer the consequences of a siege?"

As Prophet and poet he, too, enlisted all of God's creation in the service of his moral teachings. In that grand farewell of his where, in words which drop as the rain and distil as the dew, he calls upon heaven and earth to bear witness to God's loving-kindness, he describes how God found Israel:

"In the desert land,
And in the waste, a howling wilderness,
He compassed him about, He cared for him,
He kept him as the apple of his eye;
As an eagle that stirreth up her nest,
Hovereth over her young,
Spreadeth abroad her wings,
Taketh and beareth them on her pinions."

But these references to the animal world on the part of Moses were not mere figures of speech to adorn his utterances. His thought and solicitude for them were embodied in the very structure of Israel's institutional life. The Sabbath Day he established not alone for men but also for beasts. The Sabbatical year he intended to be a year the increase

(Continued on Page Nine)

DEATHS

Albert Shreiber, 33 Gorman Park Road, died at the Branson Hospital, on August 21, at the age of fifty-four years. He is survived by his wife, Mrs. Hebe Shreiber; a daughter, Mrs. D. Lipman (Doily), 33 Gorman Park Road; two grandsons, Eric Stephen, and Mark Glenn Lipman; six sisters: Mrs. L. Isenberg (Sophie), 245 Searle Avenue; Mrs. E. Chousky (Belle), 3638 Bathurst Street; Mrs. A. Abrams (Sally), 1 Marquette Avenue; Mrs. J. Heller 1 Marquette Avenue; Mrs. L. Selsky (Ruth), 27 Hotspur Road; Mrs. M. Pollock (Freda), 4 Mascot Place; a brother, Leo Shreiber, of Daytona Beach, Fla. Rabbi Albert Pappenheim and Rabbi Samuel Langner officiated at the funeral services, at College Memorial Chapel. Interment was at Grand Order of Israel Memorial Park. Shiva was at the home.

Mrs. Toby Kulman, 967 Talbot Street, St. Thomas, Ont., died in Detroit, Mich., on Wednesday, September 4, at the age of sixty-four years. She was the widow of Max Kulman. She is survived by a son, Gordon Kulman, of St. Thomas, Ont.; two daughters, Mrs. David Adler (Shirley), of Detroit, Mich.; and Mrs. Ben Zulauf (Dora), 8 Vinci Crescent, Toronto; ten grandchildren: Miss Manya Adler, Stephen, Elissa, Rochelle, and Janet Adler, children of Mr. and Mrs. David Adler; Marta, Janet, and Sherry Kulman, daughters of Mr. and Mrs. Gordon Kulman; Michael and David Zulauf, sons of Mr. and Mrs. Ben Zulauf. Rabbi David Kirshenbaum officiated at the funeral services at the Bnai Moses Ben Judah Synagogue, London, Ont. The interment was in London. Shiva was at 5 Montgomery Road, St. Thomas, Ont.

Samuel Grossman, 175 Augusta Avenue, died at Bayerest Hospital, on Friday, September 6. He is survived by his wife, Mrs. Annie Grossman; two sons: Murray Grossman, 180 Strathearn Road; Emanuel Grossman; 222 Hillhurst Boulevard; and a daughter, Mrs. Jack Kamiel (Sarah), 175 Augusta Avenue; five grandchildren: Larry, and Phyllis, children of Mr. and Mrs. Murray Grossman; Elisa, daughter of Mr. and Mrs. Emanuel Grossman; and Michael, and Barbara, children of Mr. and Mrs. Jack Kamiel; and a sister, Mrs. L. Grossman, 24 Clinton Street. Rabbi Stuart E. Rosenberg officiated at funeral services. Burial was at Dawes Road Cemetery. Shiva was held at the home of Mr. and Mrs. Emanuel Grossman, 222 Hillhurst Boulevard.

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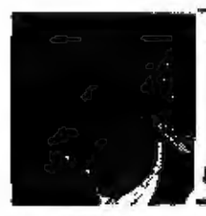
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TORONTO MEETINGS

★ BETH RADOM ★

Sisterhood executive meeting was at the home of Mrs. Morris Swimmer, 87 Sultana Avenue, who presided. The officers are: Mesdames Harold Pelchovitz, president; Morris Swimmer, vice-president; Ralph Glass, treasurer; David Shessel, secretary; and Benjamin Hoffman, Harry Liberbaum, Parey Hoffman, Benjamin Adler, I. Garfinkel, Alex Giverts, Morris Karalnick, Harry Rosenbaum.

★ ROKEAH ★

Pharmaceutical Ladies Auxiliary executive meeting was at the home of Mrs. S. Roebuck, 245 Sandringham Drive. Mrs. M. Gord, vice-president, presided. Those present were: Mesdames P. Budish, J. Roden, I. Kreidstein, R. Elsen, J. Stein, I. Fine, F. Reingold, J. Weisfelt, L. Pasternak, S. Pollock, M. Cappe, A. Rosenberg, R. Goldsman, L. Offer, L. Kesten, and L. Sher. The dance, on Saturday, November 2, is at the Northwood Golf and Country Club. Mrs. I. Kriedstein is the convener.

★ SINAI SERVICE GROUP ★

Met at the home of Mrs. Joseph Teperman, 16 Forest Ridge Drive. The president, Mrs. Louis Tana, presided. The annual tea is at the home of Mrs. Benjamin Walker, 110 Vesta Drive, on Sunday, October 6, from 1 to 6 p.m. Mrs. Samuel Kaminker is the convener for pastries and cookies; and Mrs. Benjamin Liebesman is the convener for pastries and cookies; and Mrs. Benjamin Liebesman is the convener of the linens, which will be sold at the tea.

★ PIONEER WOMEN ★

Dimona-Omne Chapter meeting was at the home of Mrs. Irving Honickman, 22 Invermay Avenue. The president, Mrs. Samuel Rife, presided. A tea will be held on October 20, from 2 to 6 p.m., at the home of Mrs. Murray Cornblum, 676 Briar Hill Avenue. The conveners are Miss Dena Geffen, and Miss Pearl Borts. Club Masada met at the home of Mrs. E. C. Direnfeld, 117 Invermay Avenue, Mrs. Murray Fruchtman, president, presided. A report was given on the convention held in August, in Detroit, Mich., by Mrs. L. Freedman. Mrs. Robert Sterling is the convener for the theatre night being held, on October 3; proceeds to aid children's homes in Israel. Golda Meir executive at the home of Mrs. N. Fox, 744 Woburn Avenue, honoured the marriage of her granddaughter, Miss Linda Buchin, daughter of Mr. and Mrs. Albert Buchin, 533 Lawrence Avenue West, to Lionel Ghan, son of Mrs. Rose Ghan, 358 Lippincott Street, and the late Sherman Ghan. Mrs. Sol Spivak presided. Mrs. J. Lepofsky and Mrs. W. Eisenberg, reported on the holiday bazaar and carnival, on December 3, in the Queen Elizabeth Building, of the Canadian National Exhibition grounds. Mrs. B. Chernisk reported on Israeli New Year Cards. A dessert luncheon meeting was at the home of Mrs. D. Waltman, 1603 Bathurst Street. Mrs. Sol Spivak presided. Mrs. R. Ducove and Mrs. R. Shapiro, delegates to the national Pioneer Women convention reported. Mrs. M. Israelson, Council convener, reported on the project of "spiritual adoption" of Israeli children; and Mrs. D. Waltman pledged $300, for this, which assists in the care of a needy Israeli child for one year. Mrs. R. Ducove, convener for Israeli bonds, reported.

★ DOCTORS' HOSPITAL ★

Women's Auxiliary are holding a three-week showing of Canadian paintings and sculpture, in the hospital auditorium, starting September 24, at 8.30 p.m. Mrs. Albert Antoni is the president. The committee in charge are: Mesdames Martin Lindzon, Samuel Raxlen, Alex Raxlen, Herbert Basian, and Mitchell Tane.

★ BNAI BRITH WOMEN ★

York Chapter Number 704 opening meeting will be on September 24. Mrs. H. Kamerling, the president, will preside. Mrs. B. Dinetz is the program chairman. Murray Ehrlick, president of the Eastern Canadian Council of Bnai Brith, will be the speaker. There will be a professional showing of fall hats, handbags and accessories.

★ ZIONIST REVISIONIST ★

Organization: Jordania Chapter met at the home of Mrs. Harry Frimerman, 279 Hillhurst Boulevard. Mrs. Samuel Shainhouse, president, presided. Plans were outlined for the coming year programme. The next meeting will be held on September 23, at the home of Mrs. Benjamin Faust, 199 Goddard Avenue.

HUMANITARIANISM OF THE LAWS OF ISRAEL: KINDNESS TO ANIMALS

(Continued from Page Eight)

whereof shall be left for the cattle, the wild animals, as well as for the poor and stranger.

For they, too, have rights which must be respected; they, too, are entitled to our consideration. When they are in trouble, we must help them; when they work for us, we must not exploit them. Nor are we to vent our spleen on them because of a grievance against their master. We are to refrain from causing even *mental anguish* to any of God's creatures. The eggs must not be removed from the nest in the presence of the dam; nor may the young be slain in the same day with the parent, nor even be seethed in the milk of its mother.

With such a heritage from the past, it was easy for the Rabbis of the Talmudic and subsequent periods to deepen and widen the channel in which flowed the merciful legislation of Moses, and to add to it not a little of their own. "The righteous man regardeth the life of his beast" was their favorite text; and they never failed to emphasize that the beneficent regulations of the Bible were prompted not by selfish considerations but by motives of mercy and loving-kindness.

Even those laws which may seem at first to have been drafted for economic reasons they construed so as to give them a moral content. According to them it had been the original intention of the Creator that man should be a vegetarian. When, after the Flood, because of the deterioration of the soil, the ban had been removed, it was only in order to satisfy the necessary cravings of nature.

But cruelty in any form, or the mere taking of a life for the sport of it, was most stringently prohibited. They interdicted every form of "amusement" derived through the suffering or death of any of God's handiwork. The gladiatorial combats of the Romans were to them an abomination. They had little admiration for the Nimrods, the Esaus, the Herods of olden times, or of their own day. They would not pronounce a blessing over new shoes, because God does not wish to be thanked for comforts procured through someone's suffering.

To relieve the pain of an animal they permitted one to desecrate the rest of the holy Sabbath. They maintained that the seven Noachitic Laws, the laws which even the most barbarous were bound to obey, already included the prohibition against mutilating a living animal for food purposes. They held that *Laav banai kayyim d'oraitha*, that is, the Torah forbids any form of cruelty to living beings. This belief was also entertained by Philo Judaeus who states that Moses commanded "not to add suffering to one who is already in trouble, nor to treat animals cruelly."

To the Talmudists, in fact, the wall of partition between man and beast seems to have been very thin, indeed. God's treatment of animals was not unlike that of men. The Lord aits and provides food for the horns of the *Reem* (mammoth) as well as for the germs of insects. He loveth beasts and birds with the same love that He loveth man. He rewarded the ravens who first taught men how to bury the dead when Cain slew Abel, and the dogs for refraining from barking when the Children of Israel left Egypt.

Some of them, like the Urshina or Ziv, were even blessed with life everlasting; others are privileged to dwell in the abode of the saints in the world to come. The wolf and the dog (and even the tree) will be required to render an account of themselves. The Rabbis were fond of comparing their beloved but persecuted people to a deer pursued by the hunter, a dove in the talons of the hawk, a lamb among seventy wolves. Unlike Koheleth they were sure that the spirit of man goeth upward, and preferred to teach that the spirit of the beast goeth upward also.

They believed that in the days of the Messiah, when Israel will be saved an everlasting salvation, the "unclean" animals, too, will at last be cleansed of their impurities. For are they not possessed of various virtues which are the efflorescence of the human soul? Was it not the little bird "Rehem" that first taught man how to be merciful? Indeed, Rabbi Jochanan was wont to say, "had not the Torah been given us we would have learned modesty from the cat, industry from the ant, and conjugal love from the dove," even as it is written, "He teacheth us by the beasts of the field, and maketh us wise by the fowl of the heavens."

Faithful to the genius of Judaism the sages at all times were very solicitous about the duties man owes to his fellow creatures, the more so because of their helplessness and dependence. The essential characteristic of the true Jew, they taught, was to be found in the quality of mercy (*rachmanuth*), even as God is described as *Av Harachamim*, the Father of Mercies. No man should buy an animal unless he be supplied with provender, nor sit down to his meal before he has given meat and drink to his beast. The pulling of hairs of even a beast of prey was prohibited, "for it causes pain." What would this sage have felt at the sight of aigrettes and ostrich feathers which have adorned the head-gear of our women at times?

Even a beast was entitled to a fair trial. An ox could not be condemned to death until, after a strict examination, his guilt was established beyond the preadventure of a doubt. The same procedure which was followed in case the master had committed the crime is prescribed in behalf of the animal. If his owners taught him to kill as a source of amusement or revenue for themselves, he should be acquitted.

Some there were who would not pass a sentence of death even on a lion, a bear, a wolf, a leopard, and a snake, save in the presence of a legally constituted court; and who applied the verse, "Thou shalt love thy neighbor as thyself" — which was construed that the human criminal should be dealt with as mercifully as possible — also to the animal criminal.

In the same spirit they referred the passage, "Thou shalt not oppress the hired servant that is poor and needy," to animals, and insisted that one must not keep them waiting for their food when feeding time has arrived. Their sense of fairness did not approve of the Mosaic requirement that an animal which was used for immoral purposes should be killed. "The man did sin, but what sin did the beast commit?" they asked, and they sought to justify it on the ground that the beast would be a constant reminder of the guilt of the man.

God, they maintained, manifests His love toward the weak and the persecuted of the animal kingdom as He does to the human race. He selected Israel to be His people because Israel is persecuted by the nations, and He chose the domestic and clean animals to be offered on His altar for the reason that they are among the persecuted and not, like the lion, bear, etc., among the persecutors.

But His tender mercies are over all His works. Even the beings that seem to be superfluous in the world, such as flies, and roaches and wasps, are an important and necessary part of the creation. "The Lord hath made everything for His own purpose" should teach thee that all things whether great or small are equal before the Holy One, blessed be He.

He hath made Man last, so that if he become haughty He might say unto him: See, the wasp preceded thee in the order of creation. Think not, says He to the Prophets, that if ye do not proclaim My message there will be none to proclaim it. I proclaim My message even through the snake, even through the scorpion. Actuated by the same motives which prompted the prohibition to seethe a kid in its mother's milk, which would avoid even the semblance of cruelty, some of the rabbis enjoined the slaughtering of one animal in the presence of another, and some went so far as to forbid the talk about killing it in the hearing of the animal.

Whether science will yet discover a more painless way of killing animals than that evolved by Jews from time immemorial, remains to be seen. One thing is certain; the Jewish method of slaughter is less painful than any other method thus far devised. This was the decision wherever a commission was appointed to investigate the "*shechitah*," and not only by Dr. Dembo, the Jew, but by such non-Jewish scientists as Prof. Carl Tigerstedt, of the Helsingfors University, in a report he had made to the government of Finland.

"The killing of the animal according to the Jewish rite," it states, "must be considered as absolutely free of pain — quite as free from pain as the killing by means of stunning or a shooting mask . . . In this connection I must also point out that Jewish slaughtering may not be performed by anybody, but only by an official who occupies a fairly high position within the Jewish community. In these circumstances the Jewish method of slaughter seems to me a more certain guarantee of painless death of the animal than the usual method now prescribed by law, especially as the latter method may be carried out by any untrained person."

It might be added that Judaism sought to avert the brutalizing effect which the killing may have upon the butcher by surrounding the Shohet's act with the softening and sanctifying influences of religion, and requiring him to offer a prayer while he does the slaughtering, and to cover the blood soon after the animal is killed.

These teachings of mercy and kindness, the Rabbis supplemented and re-enforced with numerous suggestions from the store-house of Jewish history. They reiterated the biblical episodes and expatiated on the fact that all the truly good and great of their people were first schooled in and fitted for their tasks by being shepherds of flocks. It was when Moses ran after a stray lamb and helped it slake its thirst that God said: "thou hast shown thyself merciful to a little lamb, thou deservest to feed my flock, Israel."

A similar story they told about King David. God, they claimed, has thus set an example for men to follow in his relation to the lower creatures. In His considerateness for their comfort he has ordained that the dog should be able to stand hunger, the camel to endure thirst. He gave a short tail to the animal that feeds among the thorns, a long neck to the one which seeks to pick the high leaves. He protects the young raven against its cruel parents, and provides a mid-wife for the hind when it calves.

The whole animal world reminded them of the loving-kindness of the Lord. And man, they maintained, must be God's imitator. They condemned no less a saint and scholar than Judah Hanasi for having pushed aside a little lamb which ran to him for safety from the pursuing butcher saying, "Go, it is for this that thou wart made," and they approved the African pagan who told Alexander the Great that God protects his empire not because of Alexander, but because it contains a multitude of innocent cattle.

In Judaism, thus, man owes certain duties not only to God and his fellow-men, but also to his fellow-animals. Kindness to animals is with the Jews no mere sentimentality. Like charity it is part and parcel of justice, of righteousness, of piety. They advocate it as a religious injunction to be obeyed not for the sake of economic or material benefit.

They feel that sympathy with the weak and dependent of any species reflects back, and promotes, as is pointed out in a Talmudic parable, peace and happiness among human species. Above all they believe that the best service one could render Him is in being kind to His handiwork, that:

"He prayeth best who lovest best
All things, both great and small;
For the dear God who loveth us
He made and loveth all."

W.J.C. ASSISTS U.S. SOCCER CLUB IN HUNT FOR PLAYERS

With the assistance of the World Jewish Congress, a San Francisco Soccer Club is now negotiating with a number of former Algerian Jewish players with a view to their joining the West Coast team.

The aid of the World Jewish Congress was enlisted some months ago by Joshua Torczyner, president of Hakoah Athletic Club in San Francisco, Cal. Mr. Torczyner approached the WJC in view of the recent migration of 100,000 Algerian Jews to France with the thought that he might find a number of soccer players among them. The World Jewish Congress alerted its Paris office and its expert on Algerian Jewish affairs who now is located in the French capital.

As a result of this preliminary work, a number of Algerian Jewish soccer players were put in touch with Mr. Torczyner, who visited Paris on his way back from a trip to Israel. Several players were interviewed and the San Francisco club is hopeful that within a few months the first one or two will be in training in San Francisco.

CONCERT MANAGER

(Continued from Page One)

He was honored with the Great Medal of Honor from Austria, and the Pour le Merite from Germany. He had been board chairman of Columbia Artists since 1961.

Surviving is his wife, the former Miss Clara Steiner, of Vienna. They lived at 25 Central Park West, New York City, and in Westport, Conn. A funeral service was held in Berlin.

CANADIAN JEWISH CONGRESS PRESENTS BRIEF TO YOUTH MINISTER OF QUEBEC

(Continued from Page Ten)

Brief to the Royal Commission: " . . . we come face to face with one of the most glaring undemocratic situations, in that no Jews sit on the School Board or have any say in the administration of tax monies. Surely this is a classical case of taxation without representation. The Jewish community pays its school taxes to the Protestant School Board and yet Jews are not free to present themselves for election or be appointed to any of the boards. Despite the many complications, legal and other, the salient fact remains that this is an inexcusable violation of even the most basic tenets of democracy".

"The most obvious remedial legislation would be acceptance of our views hereinabove stated."

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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NEW YEAR GREETINGS 5724

The Executive of Canadian Jewish Congress wish to extend sincere good wishes to Jews in Canada for the New Year 5724.

Today we live in an age of perpetual crises. Organized Jewish communities in various parts of the world are being disintegrated and scattered and others are not at all sure of their future. Thankfully we in Canada are able to build in peace and security and can aid our less fortunate brethren.

The understanding and energetic responsiveness with which Canadian Jews have embraced their responsibilities is reflected in the high regard in which they are held throughout the world.

We have every reason to welcome the New Year with confidence that we shall continue to prove our ability to meet not only emergencies but needs at home and abroad which are just as deeply allied with our future as one of the most vital forces in world Jewry today.

KURT BLUMENFELD, EARLY GUIDE AND MENTOR ON WHAT A ZIONIST IS

(Continued from Page Six)

No less interesting were Blumenfeld's failures. He did not succeed in convincing Rathenau, the only Jew ever to be a German Foreign Minister, and whose life was cut short by assassins in 1922, to join the Zionist ranks. The dispute on Zionism between Blumenfeld and Rathenau belongs to the history of Jewish thought. It is of lasting value because two utterly different spokesmen of modern Jewry were meeting on the highest level: the representative of a tragic assimilation, and that of a Zionism which had already overcome assimilation and called itself "post-assimilationist."

Blumenfeld was a brilliant speaker as well as a gifted writer. His articles in the central organ of the Zionist Movement, "Die Welt," which for some time was edited by him, and in the "Judische Rundschau," of Berlin, were noted for their style no less than for their content, and made decisive contributions to the clarification of Zionist issues.

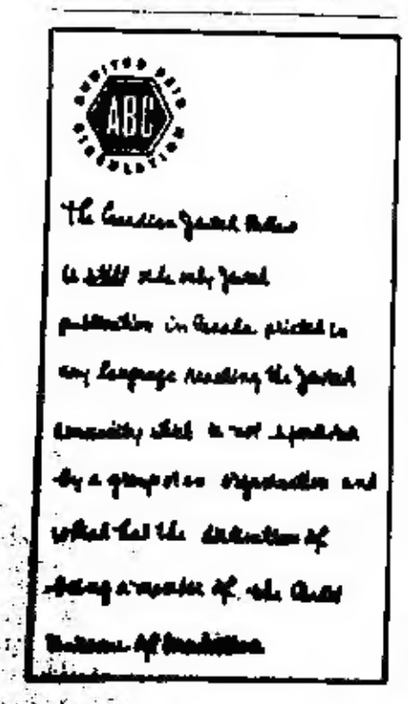
Blumenfeld personified the idea of Zionist humanism in which Jewish national consciousness and pride were harmoniously blended with cosmopolitan broadmindedness. A connoisseur of classical literature, Blumenfeld was capable of transmitting the values of Western culture to the post-assimilationist Jewish youth and of proving by his personal example that the re-acquisition of the Jewish heritage need not be coupled with a renunciation of general culture values. What Blumenfeld achieved in the 1920's may again serve as a model for Zionist education in Western countries, where Jewish under-graduates and post-graduates are now confronted with similar questions.

Kurt Blumenfeld, the central figure and Nestor of German Zionism has passed into eternity, but his influence has transcended the confines of his community. He was closely allied to some leaders of Russian Jewry like Shmaryahu Levine. It is perhaps significant that his wife and help-meet, Jenny Blumenfeld, a Wizo leader, was a Russian Jewess. At Congresses and meetings of the Zionist General Council, Blumenfeld stressed those wide aspects of Zionism which were in keeping with the original intentions of Herzl. He was far from nationalist bigotry, but, on the other hand, he rejected all concessions to a kind of double loyalty which relegates Zionism to a secondary place.

The former Comptroller of the State of Israel, Siegfried Moses, who had worked with Blumenfeld for several decades, spoke of Blumenfeld's life "as a work of art." He summed up Blumenfeld's character as follows: "Parsimony in any sense was alien to him and he did not know how to economize his talents and gifts. He squandered them lavishly upon his friends . . . Every speech was for Blumenfeld a weapon designed with exquisite art and destined to conquer hearts and to combat adversaries, but first and foremost a perfect instrument for creating and developing a train of thought which received final form in the course of the speech itself."

Blumenfeld was at his best in the mutual give and take of a debate, a dispute with opponents or a discussion with friends. Even during the very last days of his life he became engaged in a controversy with Hannah Arendt who, in her series of articles in the "New Yorker" had levelled the grave charge of collaboration with the enemy against the leaders of European Jewry under Nazi rule. Blumenfeld's love of historical truth did not admit of compromise: he preserved and kept his passion for truth to the last moment.

Blumenfeld had been a guide and mentor for important sections of World Zionism. His example and teachings are still revelant for those sections of the Jewish People and the Zionist Movement which have been placed in a position analogous to that of Blumenfeld and his contemporaries in Central Europe several decades ago. They must be led from purely formal Zionist membership and activities devoid of true content to a clear perception of the Jewish question in the life of their communities and in their own life.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Canadian Jewish Congress Presents Brief To Youth Minister Of Quebec On A Classical Case Of Taxation Without Representation

A Canadian Jewish Congress delegation called on The Hon. Paul Gerin Lajoie, Minister of Youth, at the Parliament Building, in Quebec, and presented the following brief with regard to the proposed establishment of the Superior Council of Education and Ministry of Education:

The Eastern Region of the Canadian Jewish Congress, which is fully representative of the Jewish community of the Province of Quebec, through the election of its delegates from organizations and the public at large by democratic processes, herewith addresses itself to you with regard to Bill No. 60, which is to establish a Department of Education and Youth and a Superior Council of Education in accordance with the recommendations contained in the first part of the report of the Royal Commission of Inquiry on Education.

A) General Tenor of Bill No. 60

We are in full agreement with the general tenor of Bill No. 60 and we view the establishment of a Ministry of Education and of a Superior Council of Education as an historic and important step towards the strengthening of the educational structure in our Province.

Our specific concern centres on paragraphs 2, 5, and 18 of the provisions dealing with the Superior Council of Education.

B) Composition of Superior Council of Education (Paragraph 2)

Numerically, we are the largest non-Protestant, non-Catholic, religious group. Historically, we are the oldest ethnic group outside of the English and French. Jews recently celebrated the 200th Anniversary of their continuous existence in this Province and citizens of Jewish origin have made a substantial contribution to its progress.

The unique position of the Jews within the educational framework of the Province of Quebec has been recognized in the Education Act and was referred to as such in the first part of the Report on the Royal Commission of Inquiry on Education which states (page 27) that "the Education Act includes several Sections concerning persons of the Jewish faith . . . For the Montreal region, where Jewish children are more numerous, an Act of 1930, replaced by another in 1931, created a Jewish School Commission authorized to make and execute agreements with the appropriate school authorities for the education of these children in Protestant Schools".

Jewish children number close to 25% of the child population of the Protestant schools and a considerable number of Jewish children attend independent Jewish schools in which the full Protestant curriculum is given coupled with an intense training in Jewish religion and culture.

From a point of view of school taxation, almost three-fourths of the Protestant school revenue from school taxes comes from Jews. Indeed, there is a special roll maintained to identify Jewish tax payers indicating the special position of Jews in the school system.

We ask that at least one member of the Jewish faith be appointed to the Superior Council of Education and we respectfully suggest that paragraph 2 of the proposed Bill be amended to read as follows:

"The Council should consist of 24 members. At least 16 shall be Catholics, at least four shall be Protestants and at least one shall be Jewish".

C) Naming of First Members of the Council (Paragraph 5)

The proposed Bill stipulates that the first members of the Council shall be appointed after consultation with the religious authorities and the associations of bodies most representative of parents, teachers, school board members and socio-economic groups. In this connection we respectfully submit the following:

It is quite conceivable that from a multitude of recommendations which will emerge from various groups, which are indicated in paragraph 5 of the Bill, those who will be appointed will not be the ones who otherwise would have been the first choice of the most directly interested bodies. The multitude of recommendations will also place an added onus on the Government, which will have to make the selection at its own discretion and which may run contrary to the expectations of the main groups.

We therefore suggest that this stipulation be amended so as to provide for a far greater share for the central, province-wide, bodies of the major religious faiths in advising the Government on the appointment of the first members of the Council. It should be very easy to define the major religious groups within the Catholic and Protestant communities. It will be easy to do so with regard to the Jewish community, as the Canadian Jewish Congress, Eastern Region, is recognized and accepted by the total Jewish community of the Province of Quebec, as its spokesman and representative. The Canadian Jewish Congress has a Religious Welfare Committee which includes all the religious groupings of the community. It has its own Council of Jewish Educational Institutions on which are represented all groups interested in education.

We urge that the Canadian Jewish Congress be identified in paragraph 5 of the proposed Bill as the central body for the Jewish citizens of the Province of Quebec along with the central religious authorities of the Catholic and Protestant faiths. Thus, instead of the general term "religious authorities", paragraph 5 of the proposed Bill would indicate the highest religious authorities of the Catholic and Protestant faiths, to which would be added the Canadian Jewish Congress for the Jewish religious faith.

D) Protestant Committee (Paragraph 18)

In the field of Education, a historical process has resulted in a close affinity of the Jews to the Protestant school system which went beyond the actual attendance of Jewish children at the Protestant schools and the payment of direct school taxes by Jews to the Protestant School Board. For all practical purposes, Jews have been considered as part of the Protestant framework even with regard to those children who chose to attend schools established by Jewish institutions or congregations. In 1903, the association of Jews with the Protestant school system was regularized by way of an agreement which was later formalized by an act of the Quebec Legislature. The Act provided that persons professing the Jewish religion should, for school purposes, be treated as Protestants.

We respectfully submit that the Protestant Committee, which would be established in accordance with Paragraph 18 of the Superior Council of Education Act, also include representatives of the Jews and that these representatives be appointed, along with others stipulated in Paragraph 18, by the Council, after consultation with the Canadian Jewish Congress as the spokesman for the Jews in Quebec.

E) Conclusion

We are obliged to reiterate the position we took in our written

(Continued on Page Nine)

A Pledge Of Continued Service To Jewry By The World Jewish Congress In The New Year

By Samuel Bronfman, of Montreal, Chairman of the North American Executive and Vice-President of the World Jewish Congress

From my vantage point in the World Jewish Congress, in the year that has just passed, I have noted an ever-increasing desire on the part of Jewish communities all over the globe to hang on to the strings of their Jewish attachment.

In the countries of the West, where Jewry is numerically strong, there is ability to develop and fortify the Jewish content of community life. But there are two areas, far removed, geographically, culturally, ideologically, in which the struggle for Jewish survival is a cause of great concern to all of us in the World Jewish Congress, indeed to all Jewry.

On the one hand there are vast numbers of Jews in the Soviet Union whose desire to retain their Jewish identity is under serious threat as a result of the failure of the authorities to grant them the same facilities as are extended to other minorities. This is an issue with which the World Jewish Congress is deeply and constantly concerned.

Then, on the other hand, there are tiny communities, particularly in South America, communities of a few hundred, a few thousand families, whose identity will also be lost but not because of any governmental action or inaction, not because of any unfavorable legislation or order, but simply because they are unable to produce or to find those invaluable community officials without whom any community must, in a matter of time, see its Jewish individuality seeping away.

Some months ago, we in the World Jewish Congress called for the establishment of a Community Service Corps so that a reservoir of manpower could be prepared to meet any call for assistance from one of the smaller communities. We have had appeals for aid, for teachers, for rabbis, for other personnel but few indeed have been the responses from men and women willing to give of their time, their energy and talents in a pioneering job in some remote community whose plea for help is tinged with fast-ebbing hope.

In the year that lies ahead, the World Jewish Congress will rededicate itself to the great tasks that it faces in relation to the plight of Soviet Jewry; in regard to building ever stronger ties between the Jewries of Israel and the Diaspora, (Dispersion); in safeguarding human rights wherever they are threatened; in documenting every facet of Jewish development. But in the year that lies ahead we shall endeavor to lend a much more powerful hand to the isolated families of Jewry whose plea for help shall not go unheeded by the World Jewish Congress.

We shall fulfill our responsibility of doing all that is possible to support Jewish communities in maintaining the best relations with their fellow citizens for we are deeply conscious that any threat to the security or well-being of any one Jewish community, anywhere, is reflected upon the family of Jewry everywhere.

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